

# ZION'S HERALD

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GILBERT HAVEN, Editor.  
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The oldest of our best-known laymen, Hon Lee Claf-  
lin, died at the residence of his son, Gov. Claflin, in this  
city, on Thursday morning last, Feb. 23, at half-past  
seven o'clock, in the eightieth year of his age. About  
two months ago a kerosene lamp fell from the sill of a  
window as he was taking it up. In picking up the  
broken glass, some pieces penetrated his hand. Inflam-  
mation of the nerves and bone ensued. About two  
weeks before his death he came from his residence in  
Hopkinton to the city to undergo the amputation of one  
of his fingers. His month and over of suffering had  
reduced his strength, and he did not rally from the sur-  
gical operation. He was out of his mind for nearly a  
week, and he sank away, with only occasional recogni-  
tion of his family, until last Thursday morning, when he  
breathed his last.

Few of our members are wider or better known.  
His benevolence has flowed for a generation in a  
ceaseless stream, nay, rather in a broad inundation.  
It was more diffused than that of any other person  
of whom we have heard. Every liberal man of  
wealth has his own way of disposing of his revenue.  
He has a right to exercise his own judgment in this mat-  
ter. It is his duty so to do. As every popular preacher  
has his own style of presenting the Gospel, and only  
succeeds because he conforms to that style, so every  
steward of God's money must, as a faithful and wise  
steward, use his own best sense in its disposition. The  
causes for which there are appeals are very numer-  
ous, and of a very different character, though of one  
general aim. Some require large amounts; a small sum  
will not move their huge machinery. Others need but lit-  
tle aid, and a few hundred dollars make them successful.  
The latter sort are far more numerous than the former,  
and not far more necessitous. Mr. Claflin, or Father  
Claflin as his brethren loved to call him, wisely united  
both of these classes in the range of his benevolence.  
He gave help to every poor Church that applied. We  
think we use the right word in saying "every," for we  
doubt if any worthy applicant of this sort was ever sent  
empty away. He gave them wisely, too. It was al-  
ways the last hundred or thousand dollars of the amount  
they needed. No entreaty could modify this decision.  
"How much do you absolutely need?" was the mild,  
low query. "I will give the last —" Undoubtedly,  
not a few brethren are busy now, building up their sub-  
scription to the height required for his cap-stone. But  
while every such applicant found help, great enterprises  
were none the less wisely fostered. He was the finan-  
cial father and founder of our first Theological Seminary,  
and so of all. He felt the need of clerical education.  
He gave the institution his strong support from the start.  
He was its chief helper for years. He was always in  
favor of its location in this city, and offered it years ago  
a handsome property in Newtop if it would change its  
location. He also gave Middletown and Wilbraham lib-  
erally, being only exceeded by one other brother in this  
direction, though far excelled by him.

The amount of his donations is not known. He kept  
a partial record of them, but probably not a complete  
account. An estimate in *The Boston Traveller*, puts  
these gifts as high as a million of dollars. It is doubted  
by those best able to know, if it reached that sum, but  
they were undoubtedly very large, probably larger than  
any one person except possibly Daniel Drew, has yet  
given in our Church.

His first benefaction, it is said, was in connection with  
the Church at Shrewsbury. He was then a very busy  
merchant and manufacturer in the rising trade of shoes  
and leather, which, then in its beginnings, has since won  
the leadership in the trade of New England. His atten-  
tion had been seldom drawn to Church enterprises, large  
or small. But on the persuasion of Rev. Dr. Hascall, he

interested himself in this struggling enterprise, and  
thence advanced to his ultimate remarkable liberality,  
in that and all directions. His first donation to Wes-  
leyan University was made about the same time.

Mr. Claflin was of the old New England stock, and  
exhibited many of its famous peculiarities. He was  
an early riser, very industrious, very frugal, plain  
of dress, simple of manners. His words were few,  
and rarely touched on personal experiences. He be-  
came interested in the Methodist Church, at eigh-  
teen years of age, and joined himself to this peo-  
ple when poor, and everywhere spoken against. He was  
residing at Framingham, a strong Congregational town  
of wealth and numbers, when he had his name put on  
the records of the little country Church at Weston. He  
was, therefore, one of the fruits of old Needham circuit,  
of whose history much has been said, but no more than  
it deserves.

He clung to his Church with no narrow affection, his  
broad sympathies including all Christians in his love and  
labors. He was zealous for every true reform. The  
Temperance cause found him one of its earliest and  
latest advocates and helpers. The Anti-slavery cause  
leaned on him for support in its beginning, as in its  
victory. The poor student received a kindly word, and  
kindlier gift from him. The free church was his favor-  
ite. He knew what it was to be a poor youth in a large  
city, and he wanted every Church in every part, freely  
opened to them all. The Grace Church, in this city, is  
largely indebted to him for its establishment.

He worked well with his brethren. With very strong  
convictions, "notions," some might call them, he was  
not difficult to please. The general good, not his par-  
ticular idea of it, was in his mind, and he yielded to  
the judgment of the whole with a cheerfulness and coöper-  
ation that is not always seen in one whose help was  
so essential for the carrying out of the plans adopted.

He was deeply interested in the work of Southern edu-  
cation, helped liberally the American Missionary Associ-  
ation, and visited Charleston three times in supervising  
the work in our Church and in the college that so prop-  
erly bears his name.

He is gone! His pleasant smile, low voice, unas-  
suming manner, genial nature, under perfect self-  
control, will not soon be forgotten. Of but few men  
can it be more truly said, "He rests from his labors, and  
his works do follow him." They will long follow him.  
Ages and ages from the churches he helped to build, the  
ministers he helped to educate, the institutions he helped  
to establish, will there follow him to the city celest-  
ial benedictions on his wise beneficence. Few men  
have ever more faithfully or successfully applied the  
advice of our Saviour, "Make to yourselves friends of  
the mammon of unrighteousness, that when ye fail they  
may receive you into everlasting foundations." His  
example will not be lost on his associates and successors.  
He has taught many a younger member of our Church  
growing in wealth, that the only reason why God gives  
the capacity for business is precisely the same reason as  
that which makes Him give others eloquence, that they  
may give it back to God in benevolent deeds, as they  
give theirs back in preaching the Gospel.

His last conversations on religion were characteristic;  
full of humility and self-distrust, yet calm reliance on a Di-  
vine Redeemer. He said he had done but little, and left  
undone much. No self-confidence, no self-praise. "Less  
than the least of all saints," was his perpetual motto.  
He was happy in his humility, and his last attempted ut-  
terance was the singing of the hymn, —

"I'll praise my Maker while I've breath,  
And when my voice is lost in death,  
Praise shall employ my nobler powers."

His funeral was attended at Hopkinton, Saturday. A  
large company was present, including representatives of  
the Hide and Leather Bank, Shoe and Leather Ex-

change, ministers, trustees of Grace Church, and of Bos-  
ton University. Rev. Mr. Bemis conducted the services.  
Rev. Messrs. Hambleton, Fish and Crowell assisted.

Rev. Dr. Clarke made an impressive address. He  
spoke of the three leading traits in his career of charity,  
his bestowment of his goods in his own lifetime, the  
cheerfulness with which he gave, and the conscious  
sacrifice he made. In illustration of these points  
he gave several happy incidents, one of which was  
that since his retirement from active work he has often  
gone into the woods and cut wood all day, and sent it to  
the poor people of his town. The hymn he quoted in  
his dying hours was sung, and also another of his fa-  
vorite hymns, which every one should read to know how  
a rich man prized wealth: —

"My God my portion and my love."

Read these verses, and think of the man who gave  
away not less than half a million of dollars to benevo-  
lent causes.

Thus goes to his rest a good man, full of faith, and love,  
and works. May many imitate for ages his holy ex-  
ample.

The Massachusetts Total Abstinence Society was  
organized on Washington's Day, by a Convention held  
in Tremont Temple. A well filled house and a wide-  
awake meeting attested to the hold this great question  
still has on the popular heart. Hon. J. M. Usher called  
the Convention to order. Hon. E. S. Tobey presided.  
Hon. Mr. Aldrich offered the resolves, and Hon. W. B.  
Spooner was elected President of the society. Addresses  
were made by Messrs. W. H. Bascom, W. B. Wright, J.  
M. Usher and others. The resolutions recognized the  
need of moral means to promote the cause of Temper-  
ance, and expressly declared that they did not deny the  
propriety of legal and other measures. The pledge, as  
adopted, was revised by the wise efforts of Mr. J. W.  
Berry, so as to include by name a promise to abstain  
from "wine, cider, and malt liquors." The Society has  
a good field before it. There are now three public State  
Temperance organizations in Massachusetts, besides sev-  
eral secret ones, the Massachusetts Total Abstinence  
Society, the State Temperance Alliance, and the Prohibi-  
tory Party. The first confines itself to moral and educa-  
tional measures, the second adds to these legal efforts,  
and the third adds to both moral and legal means, those  
which are political. This diversity is of one spirit and  
aim. The second Vice-President of the first Society is  
the President of the second, and its chief manager in the  
Convention, Mr. Usher, is a chief manager in the Alli-  
ance Board, while the modification in the pledge, that  
vastly increased its strength and efficiency, came from a  
member of the State Central Committee of the Prohibi-  
tory Party. This variety is like that which attended the  
Anti-slavery movement, and bespeaks the life of the  
movement itself. We hope that there will be no bick-  
ering among themselves, as there was in that crusade.  
"All are but parts of one stupendous whole." With the  
"Good Templars," "Sons," and other secret organiza-  
tions, they are all working for a common end, the social,  
legal, civil, and political overthrow of the drink business  
and practice. God bless and prosper them all, and soon  
make this and every State free from this bitterest of  
social curses, and most dangerous of national evils.

The Board of Managers of the Missionary Society  
have arranged to raise \$100,000, to make up the de-  
ficit in the treasury, and get its receipts abreast of its  
demands. The collections are to be taken within two  
months after the session of each Conference. We shall  
give the appeal and plea next week. This is the right  
move. We trust and believe it will be liberally re-  
sponded to.



## Original and Selected Papers.

## EVE TEMPTING ADAM.

FROM THE ANGLO-SAXON OF CADMON.

[The poem, from which this is an extract, possesses a peculiar interest, from having furnished Milton, as supposed, with the conception of his great poem.]

Then spake the woman with her softest grace,  
Sweet Eve, most beautiful of all her race:  
"O Adam, my dear lord, this fruit is fair—  
Mild and delicious is the Apple rare!  
And this strange, glowing creature, coiled in light,  
An angel is, I know, from Heaven's far height.  
He will our messages on swiftest wing  
Waft gladly upward to our Heavenly King.  
I see Him sit in Glory's light, unfurled,  
With bliss encircled, He who formed this world;  
And I His angels see on feathery wing  
Compass His glory—joyously they sing!  
O what could give me vision keen as this,  
If God sent not to us the Fruit of Bliss?  
All wildly I can see, and hear afar  
Our broad Creation's round, from world to star;  
Upon my darkened soul the light rushed fleet  
When I had tasted of the Apple sweet!  
Here is there more, O Adam, grave and mute!  
I pray thee taste—O taste the blissful Fruit!  
Naught like it groweth on the earthly sod;  
But saith this Messenger, it came from God!"

She urged him to the deed of darkness, oft—  
All day she plead in accents mild and soft;  
And the fell Envoy to his side aspires,  
Weaves wicked wiles, and fans his warm desires;  
He who his hateful journey far did trace—  
Satan, who would corrupt our hapless race.

The woman beautiful spake oft, until  
The fond, loath heart of man turned to her will;  
Yet faithfully she did it, knowing not  
Of woes to follow in that dreadful lot;  
For trusting woman fondly had believed  
The guile with which the Enemy deceived.

And, sadly, Adam eat destruction fell—  
He from the woman's hand took Death and Hell!  
Perdition of mankind they made their food;  
And it was black Death's Dream, the Fruit called good!

To Adam's heart the hot taste swiftly rolled;—  
Laughed then, and played, the Bitter-souled!

MYRON B. BENTON.

## MABEL'S WARFARE.

BY HER FRIEND.

IX.

"Every real life is a story, none is only told."

Astonished and perplexed, Mr. Wolsey stared silently,  
first at his daughter and then at his wife.

"What does mother say," he uttered, at length.

"She says that if Mabel is sick, home is the best place  
for her. I don't see why she can't be satisfied at home."

Her father sighed. He could see several reasons why  
a young girl should not be content beneath his roof.

"You said I might go, father, if I could find such a  
place," pleaded Mabel.

"Well," he replied, rising, to retire to his sleeping-  
room, "I shall make no objections; settle it with your  
mother."

"Of course you'll go, then, if you want to. You  
never did care for your mother's wishes," said madam,  
as the door closed behind her husband.

"Mother, that is very unjust. I have always tried hard  
—often far beyond my strength—to please and satisfy  
you. I am sorry I have never been able to do so."

"O, yes! you can talk, I know; you always could  
do that well enough. So you expect to live easy now,  
do you? But where are you to board?"

Mabel told what had passed between Mr. St. John  
and his daughter. She was relieved to see by the tone  
of her mother's remarks that she had yielded the point;  
and as soon as she had answered all her questions, gladly  
retired to rest.

Just one week from the day on which Mabel set out  
to "seek for a situation," saw her established in the  
snug and comfortable room so well described by Geor-  
gia, diligently applying herself to business. Her kind  
employer assured her that she "took hold more handily  
than any clerk" he had ever taught. This encouraged  
her, and in a day or two all the nervous agitation which  
had at first troubled her, wore off, and she felt quite as if  
she had always been accustomed to a counting-house,  
and to "business."

Mabel had reason to consider herself a very fortunate  
person. She was so, notwithstanding all her trial. She  
found her boarding-place very comfortable and agreea-

ble—a pleasant little society there—just such kind of  
persons as she had been used to seeing while living with  
her foster-mother, and had longed for since.

How happy she might have been had it not been for  
the anguish in her heart. Bravely she fought that vain  
anguish, trying to keep both hands and mind busy with  
present matters. She repeated again and again to her-  
self all her reasons for gratitude. While hundreds were  
out of all employ, and unable to find even poorly pay-  
ing and unpleasant situations, she had at once stepped  
into a place which possessed every advantage that a  
clerk could possibly expect or ask. While others were  
vainly seeking an even tolerable boarding-place, she had  
at once found one from which she had not one reason to  
desire to move. Her employer was her friend; every  
one in the house where she boarded appeared to regard  
her with favor, and before she had been a week there,  
that favor grew to undisguised interest in more than one  
instance. How fortunate she was! How ungrateful to  
allow her sorrows to weigh upon and overwhelm her!

Thus she thought. Ah! how much easier it is to lec-  
ture one's self, and to resolve to do the best thing, than  
it is to do it. Mabel found out the same truth that, soon  
or late, we all discover, namely, we cannot immediately  
resolve, nor reason ourselves into or out of a strong  
feeling. Time, and long continued efforts, with many  
relapses into helpless subjection to the tyrant, can alone  
do the work. Miracles are not wrought for us these  
days; we must accomplish our own warfare, as if un-  
aided.

But the Ever-Present Help is near us all, and if we do  
not lose our courage and faith, if we work with Him,  
by-and-by we shall triumph, and can sing.

It has been said that point where man is strongest is  
in his power to hate. Whether this be so, or not, it  
seems true that the strength of woman lies most in her  
power of loving; and to tear out of her heart a love that  
has become her bane, is almost to tear her heart out.  
Yet some have done it and lived; yes, and have here-  
after known a better happiness than they ever did before.

Mabel, having been shown that Montrose was utterly  
unworthy of the love and honor of a true woman, de-  
termined that she would free her heart from his power.  
She would forget him. To this end she tried to interest  
herself in business, in study, in religious work, in soci-  
ety, in the affairs of the Nation, in art, in music, and in  
painting. She accepted invitations to attend suitable  
places of amusement, always being careful with whom  
she went; she forced herself to be merry with the merry,  
and profound with the profound; but alas! she soon  
discovered that through the whole range of employments  
or amusements she was constantly confronted by the  
image of Montrose. She could not even hear a baby  
laugh without the instant memory of the look and tone  
with which Montrose had said,

"What an appealing helplessness there is in the laugh  
of a baby."

There were babies in the house with whom, but for  
this, she would have enjoyed playing. They always re-  
called the frolic she once saw Montrose have with his  
sister's babe.

In church he seemed to sit beside her; she heard his  
voice singing with the congregation,

"By the thorn-road and none other  
Is the mount of vision won."

In the prayer-meetings his oft-repeated request that she  
would pray for him continually haunted her. Whoever  
it was that walked beside her, it was the presence of  
Montrose she felt. He followed, he possessed her, and  
many a night she passed in bitter weeping over his  
treachery, over her hard and cruel fate. Many a time  
her courage almost failed her, and she felt that her sor-  
row was more than she could bear.

Health always suffers from such a struggle; often life  
fails, and Mabel sometimes wished that she could die at  
once and be at rest. But another fate was to be hers—  
no earthly death for Mabel—and when months and years  
had passed, this portion of her warfare was accom-  
plished. Montrose was no longer able to torture his  
victim; if not forgotten, he was at least cowered down  
under a multitude of other things, most of which were  
of more importance than he.

[To be continued.]

## PRESIDENT EDWARDS ON LAY EXHORTATION.

The current number of the *Bibliotheca Sacra* contains  
a letter written by Jonathan Edwards which, from its  
possible bearing on some events of our own day, merits  
a passing notice.

We learn from the letter that at the time when it was  
written (A. D. 1742), certain lay-brethren had begun to  
exhort in public, or as phrased in the letter, "to counsel  
a room full of people." Among those who had acted  
thus, was a friend of Edwards residing at Goshen, Conn.  
On hearing of this proceeding, Edwards wrote the

letter to dissuade his friend from repeating the act. In  
it several arguments are presented against Lay Exhorta-  
tion.

1. It does not belong to laymen to exhort in public.  
2. The practice would be followed by very disastrous  
consequences. All persons would be at liberty to exhort.  
A great deal of mischief has been done by it, and the  
work of God hindered.

3. It is contrary to the Divine will, as shown in the  
institution of the Christian ministry.

4. The parties who act thus might do much more  
good in a private way.

5. Christian prudence and humility forbid it.

The present apparent good resulting from such labors  
is no argument in favor, for: (1.) The labors will be fol-  
lowed by ten times as much harm. (2.) God's word  
is our law, not appearing events. (3.) God can turn  
that which is wrong to do a great deal of good for the  
present.

On reading the letter, two or three thoughts occur  
which may be worth mentioning.

1. It is evident that however great Edwards was in  
many respects, and however powerful his ministry, he  
was not fit to be leader of a great wide-spread religious  
reformation. Such views as he here expresses, and such  
conduct as he here adopts, utterly unfitted him for such a  
work.

2. The introduction of Lay Exhortation was strongly  
opposed by the ministry. They saw many evils about  
to spring out of it. Yet the practice prevailed in spite  
of the opposition, the evils did not follow, and at the  
present time no voice echoes Edwards' rebuke.

3. But the principal use we would make of this let-  
ter is to remark that these arguments against Lay Exhor-  
tation are precisely those now employed against females  
taking part in our meetings. In the papers published in  
the *Bibliotheca Sacra* last year, on the "Silence of  
Women in the Churches," the very same arguments are  
adduced. We do not suppose the writer copied them  
from Edwards, yet it would seem strange that he should  
urge the very same reasons, did we not know that error  
has a proclivity for its old ruts. And we think this is  
ominous of the failure of these efforts. For, as President  
Edwards failed with these arguments when using them  
against laymen speaking in meeting, so will any sub-  
sequent writer fail, when on such grounds opposing the  
sisters using the gift that is in them. JOHN NOON.

## HOW BISHOP WAUGH PRAYED.

Much has been said as to the power in praying of  
Bishop Waugh. This incident, related by Mrs. Palmer  
in the *Advocate*, forcibly illustrates that secret of his  
power.

It was during the prevalence of the cholera in New  
York in 1832 that I witnessed one of the most extraordi-  
nary manifestations of the Divine Spirit I ever remem-  
ber. The fearful pestilence walking in darkness, and  
the destruction wasting at noon-day, was making many  
afraid. Multitudes had fled from the city, and fearful-  
ness constrained many to think of their latter end,  
and with singleness of purpose crowd the house of God.

One Sabbath morning during the prevalence of these  
solemnities, the Rev. B. Waugh, soon afterward Bishop  
of the Methodist Episcopal Church, had been announced  
to preach in the Allen Street Methodist Episcopal Church,  
New York. He commenced the service with reading  
Psalm cxxxvi. The reader, turning to it, will find that this  
sublime Psalm is an exhortation to give thanks to God  
for particular mercies, commencing with, "O give thanks  
unto the Lord," and each verse ending with, "for his  
mercy endureth forever." Would that I could portray  
on paper the divine pathos, the holy unction, that clothed  
the word as the devout Bishop with an inspired empha-  
sis repeated at the close of each invocation, calling  
forth the note of lofty praise to God, "For His mercy  
endureth for ever."

Then followed the hymn and prayer. And such a  
prayer! How shall I describe it? The voice uttering  
it, and the power attending its sentences, were so inde-  
scribably unctionous that language fails in the attempt to  
delineate. Spiritual things cannot be described in hu-  
man language. I can only think of it as an electrical  
shock of divine power, reminding one of the time when  
the Apostles prayed, [Acts iv. 31], and the place was  
shaken where they were assembled.

The prayer of the eminently devout minister of Christ  
had touched the throne of Him who dwelleth between  
the cherubim; and scintillations of holy, purifying fire,  
light, mercy, and love burst forth upon the people.  
Many were amazed! Saints shouted aloud for joy!  
And the uninitiated in hallowing, spiritual manifestation  
appeared bewildered and confounded. A lady in the  
pew just before the writer, perhaps of the latter class,  
rose from her seat, raised her hands in strange bewilder-  
ment, turned around again and again, exclaiming, "O,  
O, O!" The manifestations all over the house were var-  
ious and singularly thrilling.

Certainly it was not the fires of Sinai's mount that  
were now enveloping the people, alarming them by the  
law's fearful terrors. Mighty prayer had opened heaven,  
and revealed in wondrous sublimity the stupendous  
grace of Him whose "mercy endureth for ever." How  
long the beloved and honored Bishop thus continued in  
audience with the Triune Deity in the presence of that  
entranced assembly I cannot say.



As with Moses in audience with the High and Holy on the mount, the good Bishop seemed to lose all thought of time, and remained greatly beyond the ordinary season allotted to prayer, in rapt communion with God, the Father, Son, and Holy Spirit. It occupied a large portion of the time usually devoted to preaching. The kneeling worshiper, by the strong arm of faith, seemed well-nigh to have opened the portals of the unseen world.

"And Heaven came down our souls to greet,  
And glory crowned the mercy seat."

The short address that followed was a rhapsody of adoration, love, and praise, making the entire of that eventful Sabbath morning of most sacred, memorable interest. Speaking to the good Bishop, years afterward, of this remarkable meeting, he manifested deep emotion, and, if I remember correctly, said that the subject that he intended to bring before the people that morning had been taken from his mind, and his thoughts all absorbed in the direct inspirations of the hour.

#### "THE MAIN POINT."

Hurrying through Washington Street, one day last week, I passed two gentlemen who were in earnest conversation. One of the two seemed to be endeavoring to persuade the other into some business schemes in regard to which he hesitated. Just as I was passing I heard these words: "Yes, that's the main point. Plenty of dollars and good health; what more does a man want?" I was soon out of hearing. Do not know what was the reply. That was the only sentence that fell distinctly on my ears. But it lingered with me, and furnished food for reflection as I went from place to place over the city. "Yes, that's the main point. Plenty of dollars and good health; what more does a man want?" And he who said this was not a thoughtless, inexperienced youth, but one in the meridian of life; one, no doubt, who had had opportunities of learning many of its lessons. But the result was this: "The main point, the chief end of life, is plenty of dollars and good health."

Now I am not disposed to deny or undervalue either of these. Good health is a rich blessing. A competence of worldly possessions is a blessing. To be raised above need and above anxiety in this respect is most desirable, and when obtained is a cause for thankfulness. But do they constitute the chief end of life? May a man having these rest satisfied? Can he do it? Has he no wants, no aspirations, which health and wealth, however bountifully bestowed, can never meet? I think our Lord had just such a man as that whom I heard speak, in His eye, when he drew the picture of the prosperous man whose lands brought forth plentifully, and who, in view of his accumulated treasures, said to his soul, "Soul, take thine ease, eat, drink and be merry, for thou hast much goods laid up for many years." But you remember God's estimate of this prosperous and complacent man: "Thou fool, this night shall thy soul be required of thee." With the soundest health and the largest possessions no man can be certain that he is not within twelve hours of eternity. Can that be the chief good which he held by a tenure so uncertain? If this life were all, if death were the end of us, if it were a sleep that knows no waking, then would the case be different. Then it might not be folly for a man having health and wealth to say to his soul, "Take thine ease, eat, drink, and be merry." But if there is another life stretching away forever beyond this, and if this brief life is probationary to that, then can there be a greater folly than that of living wholly for the present—of disregarding entirely that endless future?

And yet the painful thought is that the great majority even in the Christian land are committing this folly. "Plenty of dollars and good health,"—what more can a man ask for? But can an immortal soul feed on these? Just as much as could the poor starving, dying prodigal on the hush which the swine did eat. — *Watchman and Reflector*.

#### THE MISSOURI RIVER.

Mrs. Livermore, in the *Woman's Journal*, thus sets off the Missouri River:—

If ever a river can be said to "lie around loose," it is this Missouri river. It sprawls through the heart of the State in the most reckless and prodigal manner. It refuses to keep in any beaten track, forsakes its banks and leaves towns a mile or so inland, that were formerly river towns, like the town of Weston. Or it lashes the shore with its turbulent waves, and eats away half a mile of another town in a night. Where its current is rolling strong, impetuous and deep, in twenty-four hours may be dry land, the eccentric river having gathered its waters and plunged off in another direction, carrying the bank, with its stunted trees and crumbling soil, along in its course. Now it contracts its width, so that you can almost leap it—then it spreads and spreads, till it looks a lake. At St. Charles its caprice has filled the river with sand-bars, so that the smallest ferry-boats ground in crossing, and the work of fifteen minutes lengthens into two hours. St. Charles has become tired of such nonsense, and is building a bridge, when the railroad communication will be unbroken, and the river may "gang its own gait." At St. Joseph, which was formerly a great river trading-town, the river has coquettishly run a mile away from the landing, making great trouble for the boats, and immensely retarding commerce. Consequently St. Joseph has set her affections on railroads, which can be depended upon, and which stay where they are put. And in the new railroad enterprise which St. Joseph contemplates to Council Bluffs, she seems to think of crossing the unreliable Missouri in ferry-boats, but will span it with a bridge. In fact, the trade of Missouri River has come to naught, the railroads do the carrying and trading, and all that is asked of the sprawling unsightly river is that it will keep in place, and observe the good manners of other rivers, which is just the thing it will not do.

#### ATONED FOR.

"If any man sin, we have an advocate with the Father, Jesus Christ the righteous."—1 JOHN II. 1.

"I write unto you," says John, "that ye sin not." Such was his aim in writing this epistle, and such was his aim in writing the words of our text. Any man that uses it merely as an opiate to his conscience, to procure him peace in sinning, diverts it from its legitimate use.

But when a Christian has been overtaken in a fault, what shall he do? Let him remember that for him, the unrighteous one, there is an advocate, Jesus Christ, the righteous. Fear not the javelin of Divine wrath. It must come through Christ, before it can reach you. Nay, it has already reached Him. The marks of the wounds appear in His glorified body. Your sin, mounting up to the throne of God, does not get there before Christ, your Advocate. It is a great thing when an advocate can get up in court and say: "The trespass of my client has been already atoned for; the full penalty has been inflicted and nothing now can be imputed to him. Christ's advocacy not only obtains for us justification, but also the Spirit of God, who, with the blood of Christ, cleanseth us from all sin."

We are richer in heaven than we are on earth. We have Christ the righteous, our Advocate—mine—yours—in heaven; on the earth we have nothing we can justly call our own. We are here in a wayfaring place; what we see is but the furniture of an inn; it does not belong to us, save for a momentary use. But we have unsearchable riches in the country to which we go. When any one says, "What have you?" may you be able to answer, "I have an Advocate with the Father—the richest of friends in the most important of all places."—*Bowen's Daily Meditations*.

"In honor preferring one another."—ROM. XII. 10.

Could we in little things control  
The selfish promptings of the soul,  
The ways of life would seem less wrong,  
And often hearts would joy in song.

It is the lack of courtesy  
That maketh life pass drearily,  
'T is that, unthinking, we neglect  
To mete to others due respect.

It is that thinking some deride  
All noble acts of humble pride,  
And strive ungraciously to spurn  
All thoughts of kindness in return.

It is that rushing through this world  
Obstructing objects forth are hurled,  
Without regarding any sense  
Of moral right or recompense.

It is that poor men frequently  
Have envy in their poverty,  
And magnify a seeming slight  
To monstrous tyranny of might.

It is that rich men oft look down  
With condescension worse than frown,  
Upon a man to labor born,  
Answering confidence with scorn.

It is that pious devotee  
In the spirit of the Pharisee,  
Complacently disdains to find  
Outside the Church a noble mind.

It is that men famed worldly-wise  
See in the Church hypocrisies,  
Observing not the hidden way  
Of Christians who in secret pray.

And all that people will not heed,  
Believing the Apostles' Creed,  
That each in honor should prefer  
Another one, what may occur.

— GEO. HERBERT FULLERTON.

#### THE KING OF THE JEWS.

Some have been troubled with the seeming discrepancy in the Inscription on the Cross. Even so good a scholar as Alford doubted if they could be reconciled. Yet nothing is easier. A writer in *The Occident* thus disposes of the difficulty:—

The fact that the Evangelists have given four different readings of the Accusation of Jesus placed upon the Cross, has given rise to a senseless cavil on the part of infidelity. They all agree that a superscription was placed upon the Cross, and substantially as to its form. The only difficulty—a slight one—is, that while the copies seem to be literal, they are all different. It was written in three languages, but we have four copies.

The solution below is offered to show in one way how it could have been that the four differ, yet each still be a copy *ad litteram*.

It was written in Hebrew, Greek, and Latin. John mentions Hebrew first, and he probably copied the Hebrew inscription. Luke names Greek first, and he probably copied the Greek inscription. Neither Matthew nor Mark mentions that it was written in different languages; but it is probable that Matthew copied the Latin inscription. Thus we have the three. It may have been written on three several plates, or on one; for the present,

we will suppose upon one only. To make the superscription positive in form, and draw attention to it (though no part of the official accusation), it is introduced by the words "this is," thus:—

"This Is."—(Heb.)

"This Is."—(Gr.)

"This is."—(Lat.)

Below, the accusation proper in the three languages:

#### JESUS OF NAZARETH.

(1.) The King of the Jews.—(Heb.)

(2.) The King of the Jews.—(Gr.)

(3.) Jesus, the King of the Jews.—(Lat.)

The first is the one given by John. The second by Luke, only he uses the words of affirmation with the Accusation proper thus: "This is THE KING OF THE JEWS." The third by Matthew, he likewise repeating "This is," thus: "This is JESUS, THE KING OF THE JEWS." Mark gives, "THE KING OF THE JEWS." He may have copied the Hebrew, omitting all but the Accusation in its strictest sense, and it would be according to his general plan to condense; but if he copied from the Greek—which is more probable—it is the same, word for word, that Luke gives, except the words, "This is," which, whether used or not as the transcriber thought fit, did not affect the faithfulness of the copy.

This is not the only solution, but it is simple and probable. It is evident there was no collusion; they are independent, and honest, and were eye-witnesses. As a matter of evidence from a legal view, their credibility is beyond question; and this caviling had never been indulged except to throw doubts upon the inspiration of the Gospels.

King James was a great swearer as well as hunter. One Sunday, driven from sport by a tempest, he took refuge in a church, where his mouldy attire secured him a poor place. The parson read his text, pushed on the sermon, and then made a discursive launch against swearing. The King invited him to dinner, and asked an explanation. "If it pleases your Majesty," says he, "when you took the pains to come so far out of your way to hear me, I thought it very good manners for me to steppe a little out of my text to meete with your Majesty." "By my saul, mon," says the King, "and thou hast mette with me so as never mon did."

**WELL-SPENT MONEY.**—The first piece of silver that I ever had, I spent for a book. It was "The Pilgrim's Progress." I well remember how pleased I was. The pictures, the reading, the blank leaves were mine, and my name was written on one of the blank leaves at the beginning. That book laid the foundation of my library. All the pence my uncle gave me, I saved for books. Every book I bought, I longed to read, and that prevented my wasting time and money upon books to no purpose. I consulted older friends upon my purchases before I made them, and so I had only books worth reading and preserving. Thus my library grew, and my mind grew with my library. I read many of my books over and over again, and often I referred to particular passages I marked in them. After a while I bought only books of reference, such as histories, geographies, dictionaries, and works on astronomy. When I had a house of my own, then I began to buy valuable books of every kind of useful reading; and now my books are company to me in hours of solitude.

**PRAY IN YOUR FAMILY.**—Says Rev. Norman McLeod: "I shall never forget the impression made upon me during the first year of my ministry by a mechanic whom I had visited, and on whom I urged the paramount duty of family prayer. One day he entered my study, bursting into tears as he said: 'You remember that girl, sir: she was my only child. She died suddenly this morning; she has gone, I hope, to God. But if so, she can tell Him what now breaks my heart, that she never heard a prayer in her father's house, or from her father's lips! O! that she were with me but one day again!'"

**A CHINESE FABLE.**—A man had fallen into a deep, dark pit, and lay in its miry bottom groaning, and utterly unable to move. Confucius walked by, approached the edge of the pit, and said: "Poor fellow, I am sorry for you. Why were you such a fool as to get in there? Let me give you a piece of advice. If you ever get out, don't get in again." "I can't get out," groaned the man.

A Buddhist priest next came by, and said: "Poor fellow, I am very much pained to see you there. I think if you could scramble up two-thirds of the way, or even half, I could reach you, and lift you up the rest." But the man in the pit was entirely helpless and unable to rise.

Next the Saviour came by, and hearing his cries, went to the very brink of the pit, stretched down and laid hold of the poor man, brought him up, and said: "Go, and sin no more."

**CHRIST HIS OWN CONVINCER.**—Christ says: "I am come a light into the world, that whosoever believeth on me should not abide in darkness." Christ is to be followed, and he will prove himself. He is to be trusted, not demonstrated. Light needs no demonstrations or defences. Only let there be eyes to see it, that is all. "Preach the Gospel," said Stockton once in one of his kindled inspirations; "preach it as Christ preached. Preach it as the Spirit of Jesus shall teach you to preach it. Preach it—not prove it. You might as well attempt to prove that sunshine is from heaven, as to prove that the Gospel is from heaven. Only preach it—and it will prove itself, as sunshine proves itself."—*Christian Radical*.

Every Christian prays for the conversion of the whole world. He acts very strangely if he does not give to send the Gospel to the whole world. His prayers and his alms, like those of Cornelius, ought to go together. He ought not to love in word or tongue, but in deed and truth.



## The Family.

## MAIST ONIE DAY.

The following lines were written by Timothy Swan, the well-known author of the celebrated tunes China and Poland, when in the 73d year of his age. They were sent to his son, then in New York.

Ye ken, dear bairn, that we maun part  
When death, cauld death, shall bid us start,  
But when he'll send his dreadful dart  
We canna say,  
Sae we'll be ready for his cart  
Maist onie day.

Ye ken there's Ane, wha's just and wise,  
Has said that a' his bairns shall rise,  
An' soar aboon the lofty skies,  
An' there shall stay.  
Bein' well prepared, will gain the prize  
Maist onie day.

## AN HUNDRED-FOLD.

BY MISS ANNA WARNER.  
CHAPTER VIII.

"But other fell into good ground, and brought forth fruit, some an hundred-fold, some sixty-fold, some thirty-fold."

Vinegar Hill was not easily disturbed. A woman knocked down, more or less, — an extra child sick, — what did it signify? So though poor Mrs. Limp went about next day with her head bound up, and though Molly's eyes and cheeks were bright with fever, nobody paid much heed or felt uneasy about it. If Limp had killed his wife outright, the other women of Vinegar Hill would only have said: —

"She's quiet anyhow, if nobody else ain't;" and the men would have expressed their opinion that such indulgence in the matter of a wife was "risky." But unless the affair had got abroad, so as to entail prison consequences — which might not have been, at Vinegar Hill — nobody would have been even much excited.

Walter Limp did not come home again that night, which was, at least, a small bit of miserable comfort. Molly sobbed herself to sleep on the floor, and Mrs. Limp sat by her, holding the baby, in a stupid passiveness of both body and mind. What was the use of trying to put oneself to bed in the rags? — the head might ache a little less for the time, or the heart forget its dull pain; but it was only the worse to wake up to them both as a new thing. And so the poor woman sat motionless through the rest of the long, dark hours, stunned and dizzy yet with her fall, and scarce heeding the dawn when it crept in; nor the cocks — that would crow, even at Vinegar Hill; nor the clear sunbeams that would look down there, if only to see what they could do. Little Molly slept on, her heavy, fevered sleep; and the morning was far on before the weary child sat up on the floor, and began to look about her.

"There ain't nothin' — if that's what you's a lookin' for," said Mrs. Limp, stolidly.

Molly dropped her face in her hands, but made no answer. She sat still a long time.

"Molly, you's worse this mornin'," said Mrs. Limp, with just the faintest little stir at her heart. "You's real bad, dear."

"I's thinkin'," said Molly. "I's tryin' to remember what the King said. We's not to be doubtful, 'cause He knows," the child went on, resting her hot cheek against her hand. "He knows we wants 'em. And we's not to fear, and we's just to foller. O, it's so good, mother!"

"I's glad anythin's good, love," said poor Mrs. Limp. "Jemmy'n me's goin'," said Molly again, without lifting her eyes. "And the King's telled everybody, — and some of 'em won't come."

Molly's head drooped down lower, and her thoughts wandered, and her words were unconnected; and Mrs. Limp, at last, put the baby on the floor, and carried Molly off to the best bed she could make out of her wretched materials. Not that day, nor the next, did the child go with Jemmy Lucas to carry home the tin-pail. More than one week passed by before Molly was able to sit up. And how did she live all that time? Well, it was hard to say. Jemmy Lucas brought the freshest cold water for Molly's thirst, with every apple or semblance of a dainty of any sort that came into his hands. Mrs. Limp sold her old petticoat, secretly, for bread; and other women of the hamlet did what they could. From the baskets of odds and ends which some of them bought with a day's scrubbing or washing at the village many a half-cup of broth, many a half-picked bone found its way to Molly Limp. Secretly, of course; these women had, most of them, domestic tyrants or terrors at home, as well as a host of clamorous children; but their hearts opened easily to the need which, for the time, was even greater than their own. Very weary feet ran over "to Limp's — jest to see how the child was," at the end of the day; very tired hands brought pails of water, or held the baby for a little, to relieve Mrs. Limp;

and hard, care-seamed faces softened, and were even beautified, as they watched over the sick child. Molly was a wonder to them all, those days. Her chance words were so strange, her stray smiles so happy. Vinegar Hill had seen nothing like it in all its life before. To some it was all a riddle, — to others, who, as Jemmy Lucas said, had known things long ago, before they ever came to that sour region, it was all like the touching of an old, long-broken string — a thrill of inexpressible discord, that went through them like a pain. Jemmy's own mother was one of these — keen to catch every word the sick child said, quick to understand them, turning away from them with bitter stricture of heart. Especially was this the case when Jemmy Lucas himself was there to answer. The faintest word Molly spoke he could hear it; and if it was but a word — all scattered and disconnected — Jemmy Lucas knew just where and whence it came. And as Molly tossed, and muttered, and cried out in her fever-dreams, Jemmy Lucas caught up the words and put them together, or, in the setting where each belonged, proclaiming them then to the amazed listeners, as something quite too good and precious to be kept to himself.

"It's the Lord Jesus she means now," he would say; "the Advocate, yer know; Him as gets us forgived when we's been doin' crooked."

"There! — yes, Molly, the King knowed. And so that's how the chicken-bone come," he said, looking round at his mother with a glad smile. "But he's got the best sense keepin' of it — she's thinkin' o' that now. And — O, Molly! yer needn't ter be in sich a takin' ter get there, and me here!" And Jemmy fairly broke down and cried, while poor Mrs. Lucas threw her apron over her face and ran home as fast as she could.

However, the Lord's time was not yet; and the little life struggled back again to its ordinary place among the winds and frosts of this lower earth. Looking frailer and fainter than before, and yet bright with a certain shining, which made all Vinegar Hill say,

"Whatever's come to Molly Limp!"

While some added sagely, that "next time old Limp scared that 'ere child ter death, she'd go for good." But it was not the fright and sorrow of one particular night that had laid such hold of Molly, save as a finishing touch to the long days of exposure and want which had gone before. And now, as the child's need showed less extremely, and the poor neighbors fell back, perforce, to the supply of their own most pressing wants, life in Walter Limp's little hut began to wear its most pinched and eager face. Peter would have brought home a good deal, after the old fashion, but Molly was sure to ask,

"Did you's tooked it, Peter?" and Peter did not like to meet the question. He kept himself in good case — and kept himself away. Walter Limp, on his part, drank up everything he could lay hands on, in-doors or out; and poor Mrs. Limp left the baby with Molly, and toiled down to the village and back, bringing scanty supplies of cold buckwheat cakes, and well-cleaned ham-bones, and frozen potatoes, with such other dainties of like nature as "the bairns wadna eat!" The bairns of the village, that is. But Molly never complained, and left all the chafing and fretting to her mother. Did not the King know? Was not "her best" in his safe-keeping?

"Then we's can wait," thought Molly.

Yet sometimes, even so, the days seemed long; and in the brilliant winter light and air, the blue sky looked higher than ever, and further away from Vinegar Hill. Molly sat and gazed at it sometimes, till almost her soul took wing for very longing.

But O, how fast the good seed grew in those long, wintry days! how fast the child was learning! Learning to rest her weariness upon the Lord; learning the lesson of absolute trust in Jesus; learning to tell him all — the words she had no chance to speak to her father, the words spoken to Peter that did no good, the words of which her mother was in such sore need, yet could not understand. All these — the hopes, and fears, and wishes, not put in words to the child's own mind, not very defined even to herself, went up to heaven, just as they were, and the Lord knew. He could read the "look-up" of Molly's eyes; He could weigh the burden of every long-drawn breath. Not for nothing did the child hide in her heart these words,

"Your Father knoweth."

So passed by the last winter days, and spring came. Fitfully, as if playing hide-and-seek, having her white trimmed with green and her green with white, and wearing now buds of promise and now gems of ice.

"Why, yer's gettin' on ever so much!" said Jemmy Lucas one day, as he ran up and surprised Molly in her old seat on the door-step, to which she had ventured for the first time. Molly smiled, but made no reply.

"Yer cheeks is pinker'n ever," Jemmy Lucas went on. "And now we's got to carry home the pail."

"Has we?" said Molly, wistfully.

"In course," said Jemmy Lucas. "I's been jest waitin' for yer, and I's feered o' my life every day somebody else'll find it. And yer knows ef they did, Molly!" — and Jemmy finished with a long whistle.

"So it ought to be took home," said Molly.

"Sooner the quicker," answered Jemmy Lucas. "When'll yer go?"

"Where's it, Jemmy?" Molly said, unconsciously seeking a reprieve. "Does you think you knows?"

"Guess I's been there a matter o' four times a'ready, ter make sure," answered Jemmy Lucas. "Tain't more'n twice as far's old Peaseley's — or, maybe three times. Go this arternoon, Molly? Walk's splendid."

"Yes, I's go," said little Molly plaintively. "Jemmy does you's foller all the time?"

"Straight ahead," said Jemmy Lucas. "Fur's I can see."

"Ain't it good!" said Molly. "Does you's know, Jemmy, Peter read some this mornin'? I asked him, and he did. Twan't much, 'cause he went off right short — in a hurry like. What's 'faithful,' Jemmy?"

"Why, it's standin' ter what yer's said," answered Jemmy Lucas. "Tain't breakin' yer word, nor nothin'."

Molly smiled — leaning her head back to gaze up into the blue sky.

"We's to be 'faithful,'" she said. "That's what it telled, Jemmy. 'Be you's faithful,' — if you's dies."

## LIFE.

"In the tides of Life, in Action's storm,

A fluctuant wave,

A shuttle free,

Birth and the Grave,

An eternal sea,

A weaving, flowing

Life, all-glowing,

Thus at Time's humming loom 'tis my hand prepares

The garment of Life which the Deity wears!"

— Taylor's Faust.

## CHURCH EXTENSION SOCIETY.

A large audience gathered in Tremont Temple on the evening of the 20th, to listen to addresses in behalf of Church Extension, from Revs. Dr. Fowler, V. A. Cooper, Chaplain McCabe and A. McKeown. E. H. Dunn, esq., occupied the chair, and after singing and prayer by Rev. M. Trafton, the chairman stated that the secretary, Rev. Dr. Kynett was unable to be present, but sent a brief abstract of his report, from which it appeared that the receipts for the past year amounted to \$134,445.28, and the disbursements \$134,355.63, while there is needed to meet present demands at least \$15,000, and the treasury is empty. Last year 210 churches were assisted.

Rev. V. A. Cooper, of Providence, in a brief and forcible address, showed how Methodism had a hard struggle to attain and maintain a footing and an existence in New England, having to contend against the bigotry and prejudice of the "Established" Churches. Long ago, however, the victory has been assured to us. We have colleges and seminaries, fine churches, and plenty of them. We have no need of the Tremont Temple. The Church Extension Society is God's own society. It is to lay the corner-stones for future generations to build upon. New England Methodism being so blessed and favored of God, we should not be guilty of any narrow and limited policy, but labor to extend the blessings we enjoy to our less favored brethren. If the Church proposes to answer the longings of the loyal people of the South, we must buy up the real estate for Christ. Let the Church once have a good foothold there, and it will remain and flourish until it triumphs over all opposition. It is the only security for the freedom and prosperity of that region. Where are our sons going? To the West — the great West. Unless we pioneer the way and plant, the Devil will get the advantage of us, and be there before us. Now this is what this society has in hand. It is to pioneer, to sustain the outworks, to help the struggling. It is a child of the Church. It has been blessed of God, and therefore it may justly command attention. We cannot as Christians ignore it. The benefits which have accrued to us in New England through the Methodist Episcopal Church make it incumbent on the people of New England to sustain to their utmost the Church Extension Society.

Rev. C. H. Fowler, of Chicago, being next called upon, was received with applause by the congregation. Dr. Fowler makes a fine appearance on the platform, and speaks with nervous force and fluency.

Dr. Fowler commenced by saying that no society has a right to make a demand on the public pocket that cannot make satisfactory answers at the bar of the public judgment. He then spoke of the demand for organization at the present time. Nothing can be done without a society, a committee. But he based the plea for this society on its Christly character: —

1. The Church Extension Society is providential in its birth. It was born in the fullness of time. It has been said by our press that it came one decade too late. Even



if that were so, it would not be outside of providential uses. The great Apostle, whose work was only second to that of the Master Himself was born out of due time; but he was nevertheless born into a mighty work. So this society.

Spiritual power is not reservable. This society could not have wintered and summered in the dry dock. One year would have made it unseaworthy. True, other churches were in the field before us. The Congregational Union was launched in 1852. The church edifice department, of the Baptist Church, was organized in 1854. The Presbyterian Church erected this work into a distinct department in 1864. But they had been long in the field in the Home Mission work. We followed in the same year with our systematic, recognized labor in this field. But we had all the conditions of immediate, available power, in advance of our society. We are a unit. Any new movement can go from the brain of the Bishops, if it happens to be born there, into the heart of the last member of our Church in a single moon. We need only opportunity—we have organizations. The decade by which the other Churches had the advance, was their need to organize and get into line. The child was born into a well-regulated family, and had no bad habits to unlearn. True, it had a giant's work to do as soon as it was christened; but it was born a giant, with a giant's strength. It was not like a young kangaroo or an opossum, needing to be pouched for months, to be protected, but like old King Richard, it was born with double teeth all around.

See the conspiring events in the order of Providence that made room and work for this society. The great war opened vast empires where churches must be planted. The school-house must crowd out the whipping-post. The Church must succeed the auction-block and the gang-pen. Then, in the department of science, came the great railroad movement of all times, pushing forth into the wilderness by the thousand miles, and planting cities by the hundred.

The repulsions of possible slavery and of an unsettled political state being removed, and the attractions of thousands of leagues of free and available soil, brought into the world's market, being put into their places, the tide of emigration pours out into the opening infinite West, beyond all precedent or dream.

Then in the department of religion came the blessed Centenary year. The Church in the first century was but little more than a Church Extension Society itself. It was making its way out of the barns and kitchens into the school-houses, out of the school-house into the meeting-houses, and then into churches, and then into cathedrals. The Centenary year made us open our eyes and see that we were no longer on the town—no longer living from hand to mouth. We learned that we had some money, some disposition, and we looked for some opportunities. These providential facts called forth this society in the nick of time. Scripture tells us that a star led the wise men to the infant Christ. Kepler the astronomer, tells us that the conjunction of Jupiter, Saturn, and the constellation Pisces, produced that guiding star. So it seems to me that the conjunction of the great war, opening the South to the Church; and of the great railroad opening the West to emigration; and of the great Centenary year, opening the pocket-book of the Church of God—the conjunction in our firmament has guided the wise men of the East and of the West to the manger where this Society was born.

It comes in the order of Providence, like all the distinctive features of our Church. It is a branch on the old vine. We had first the conditions for a work; and the work has naturally fitted into the place. It is in its anticipations, a growth. The itinerancy, the banner of our polity, was no far-sighted purpose. It grew out of events. The Church Extension Society is a growth in events. It is thus a radical part of our Church. It came just as soon as there was room for it. First the Missionary Society, planting the truth, then the other societies that grow out of the truth, then this Church Extension Society, with tools, constructing its temples for the permanent lodgment of the truth.

If this Society is Christlike in its foundation principles, by which the Church is looked upon as a family with a common interest, supplying the wants of the needy by the abundance of the fortunate. While this law is put at its best in Christianity, it still is a law of wide application. Even in the order of nature, supply is forever flowing into the bosom of demand. Thus, an eye argues a sun; lungs presuppose air; a hungry man means food somewhere.

Then, in this body, this universe which we control, how this law holds true! Let one sense give out, and immediately the other senses come up in its support and do its work, and make up what is behind. Self is sacrificed for others. Christ comes out for us, seeking that which was lost. He comes from the purity of heaven to wade through the sewer of our abominations, that He may help us up to purity.

"He was rich, yet for our sakes he became poor, that we through His poverty might be rich."

This Society comes in this same spirit, founded upon the same law, working out the same conceptions. The Church is a family. As the members multiply and colonize, they must have shelter and help; they must be put on their feet and allowed a fair chance. This does not mean that when a man is down we must go and trample him, as the thieves along the road to Jericho did their victim, nor must we walk by on the other side as the priest did, nor must we simply look on him like the Levite, but the good Samaritan must be our model. Our wine must be given to his thirst, our oil must be poured into his wounds, our beast must carry his helpless form, even though we have to walk and lead the beast; our money must pay his charges, even though it takes the last penny; and our credit must secure his future comfort. This is the spirit of this Society. It is the spirit of Christianity itself. It is the well man carrying the sick. It is the man with eyes leading the

blind. It is the brave man encouraging the timid. It is the wise man teaching the ignorant. It is the rich man feeding the poor. It is the strong man helping the weak. This is the foundation on which this Society acts. Having the spirit of Christ, the Church is sure to do this work as soon as it comes to it. When a man is full of a truth he breaks out first at the thinnest place. He feels, then he talks, afterwards he acts. First, a prayer, then a missionary, then material aid. This Society is Christly in its great principle.

This Society is Christlike in its unselfish beneficence. It not only cares for the needy and helps the weak, but it does it without reference to the interests of the fortunate and strong. It is not a new thing for the powerful to help the weak. This is an experience as old as society. This is the exact sphere of human government. Men combine, and thus concentrate power for self-defense, for self-aggrandizement, or for some selfish end.

The speaker here showed how Roman patricians and feudal lords protected their vassals for their own interest. It was the strong protecting the weak for the good of the strong.

Thus they are only too willing to help the weak. All this is human. It is too human. But Christ helped us for the sole sake of helping us, because we were in great need. He had everything. We had absolutely nothing. This is the law of Christ. This is exactly the work to be done by this Society. Money comes into this treasury to help the nameless and unknown poor. You know only that it goes to help the weak somewhere, and that is enough. Christ is in it. We see it as his legacy. These, crying in the dark for help, are his children, and we accept the charge. This Society, in the spirit of its conceptions, in the purpose of the men who ordained it, in the thought of that supreme power above all Boards, and free from all local prejudice—the High Council, the Parliament of the Church; this Society in that supreme judgment, made its election between that hack-driver and that heroic gentleman, and it can never, never be reversed. No administration that fails to apprehend this good law of unselfish beneficence can abide. The Church will look to it, and God will look to it. So I affirm boldly that the principle under this Society is unselfish beneficence. It is not necessary for a Christian man to expend his money upon himself in order to stimulate his own industry.

It is not necessary to put one-half of our own benevolent contributions into our own pocket, in order to hire ourselves to give the Lord his dues. Such estimates understate the intelligence of the Church.

I wish you could go through the South and West. I wish you could look upon these regions where millions are unable to have any service in the cold months for want of buildings. Give them money enough to buy the glass, and cheap hinges, and a few nails, and they will hew out logs, and put up the churches by the hundred. The loyal men of the South, and the men from the North, and the colored men, are shut out from the shabby churches of the Church South. There is no hope for that country, but in the Methodist Episcopal Church.

Dr. Fowler spoke of a number of ministers and others, of the Methodist Episcopal Church, who have suffered persecution and death for Christ and His cause at the hands of the Ku Klux.

The falsehoods told, wrongs and persecutions inflicted on the Methodist Episcopal Church in the South, cannot be told. Our people and pastors there have the heroism of the martyrs.

One half of all the churches (including town and city) in the Gulf States have neither windows nor fires. There are about five hundred churches of all denominations within the Dalton District (Ga.) Conference. The value of these houses does not average much over twenty-five dollars each. Many of these are mere log-huts, without windows or fires. In the Gulf States but few religious services are held in the winter outside of the town.

The Church South intends to drive us out, but we cannot leave there any more than we can leave India. The Church South is to-day not so strong in its members by two fifths as in 1844; nor in moral strength by three fifths; nor in money by four fifths. The calm laymen of that Church say we are their only hope, and must abide. We have settled in that country, and intend to move from there to heaven—when we move at all. Methodism was never known to let go when she once had hold. Our brethren risk their lives, and we must give them forts with which to hold the country for Christ.

Go into the great West; yesterday a prairie, to-day a locomotive pushes by. The snort of the steed starts a city out of the ground. To-morrow there must be a church. The first people will control the community; we must come to their aid if we would hold the country for Christ. This certainly is His cause, to go in His spirit to these. His purchased ones.

Standing by His cross, raised for us, we can not do other than help His children. I read somewhere of two miners in a bucket being hoisted out of the shaft. They had come up several hundred feet when they heard a sharp twang, and felt a little jar on the bucket. By a sort of horrible instinct they looked at the rope; one strand had broken, the others were unwinding. Both could not be carried up; one might. Which should die? That was the terrible question. Only a moment for choice. One of the miners was a Christian, the other was not. The Christian said, "I am ready to die; you are not; John, don't let my children suffer;" and sprang out of the bucket. The other was carried safely out. Think you he could ever see those orphans go hungry while he had a morsel? Christ, dying, says, "Don't let my children suffer." Can we gaze on the cross, and fail to do His work? The work of this Soci-

ety is backed by this obligation, and is Christlike in its unselfish beneficence.

4. There is another argument for this Society in its results. He that giveth the increase must be with it. It is only the good ground that yields thirty, or sixty, or a hundred fold. There has been some feeling, in some sections, that this Society was not doing much; but such feeling must depend upon the views of the demand, rather than of the actual work. Too much has been expected, and too little has been done. But I would ask, Would there not have been much greater disappointment from the old way of irresponsible begging? Compare our figures with the other societies. This Society was organized in 1864. In 1869 raised, by collection, about \$60,000, and for the Loan Fund about \$114,000, on subscription; aided 79 churches in about 26 States and territories, and in 1870 over \$100,000, aided 170 churches in 36 different States and territories, extending from Maine to California, from the Lakes to the Gulf.

The Baptist Union, with a membership of 1,222,000, raised, in the first thirteen years, only \$30,000. In 1869 they raised over \$100,000; aided 50 churches in 17 States. The Congregational Union organized in 1852; raised, in 1869, \$50,000. The Presbyterian Church, in both branches, raised, in 1869, \$73,000; aided 125 churches. It seems to me that we have great reason to rejoice at the rapid strides we have made, and take new courage for the future.

The returns that come in from the investments are marvelous. When \$50 will secure a church to accommodate 300 persons, and give a home to a believing Society, there can remain no doubt of this readiness of the harvest. Reports from seven charges show that the investment given by donation and loan, \$1,417.67, secures \$11,430 worth of church property, makes seatings for 2,140, and homes for 727 members with 174 probationers, having 122 conversions and 225 additions to the churches in the year. Surely this must be good soil. If you want to do good with your money, here is your chance. It could not but bear vast increase. A church is a home, and so must win the homeless. It is a fort; the party within must hold the country. Raids may agitate and alarm a people, but nothing less than well-planted forts can subjugate a land; and our mission is to hold the country for our Lord Jesus Christ.

5. This Society is Christlike in the laws of its beneficence. It gives on principle. It does not see the individual hand that is extended for aid; it only knows that aid is needed. It does not dole out its gifts to the pressing solicitor simply to get rid of him, doubting a little his genuineness, and doubting more whether he can raise enough to pay his expenses. It takes the fact of need, and pays over its money into the hands of men whose business is to know the necessities of each case, and see to it that the money has safe transit to its destiny. The great need of the Church is the universal application of this law of giving on principle. Could all Christian men come up to this elevated and simple standard, and the Lord's treasury receive its just dues, to use the peculiar and ultimate argument of our Lord Jesus Christ, "Verily, verily, I say unto you," this generation should not pass away till the kingdom of heaven would be fully come. We have too little systematic and intelligent giving. We look at the zeal of the beggar, and then at the liberality of our brothers. We strike a sort of balance between these, and then extract the cube root to see how little we can give and get any sleep. This Society goes all over the land, from ocean to ocean, from the Lakes to the Gulf, and hunts out the needs of all the people. It finds out how much is absolutely indispensable to the work. Then it goes over all the income reports of the saints to see how much we can give. Then prayerfully, and by its best judgment, it divides up this need for this ability, and tremblingly, in God's name, asks us to give it. Now, it does seem to me that this is Christlike in its law. He always asks how much he can do for us; this ought to be our inquiry. You walk out on a beautiful afternoon with your little brother; now he has your hand, next he is running alone, and so you go on together, you two, cradled on one knee, having the same blood. By some mischance he is knocked down, and a loaded cart stops on him. There he is under the wheel, sinking into the mud; you look into his face, that is enough; the blackened skin, and starting eyes, and contorted features tell the story. That cart-wheel must be lifted. Do you say to the bystanders, "I will lift my share?" Do you calculate how little you can lift and have the others lift the rest? No, you spring to the wheel, crying, "Come here! here! help! quick! quick!" You seize the wheel and straighten every muscle and cord, and by the inspiration of your anguish, the wheel goes up. Our brothers are being crushed. We have only to ask, "How much can we lift?" This is God's law.

Chaplain McCabe being called upon, was received with much enthusiasm. He stated that he should not make a speech then. Money was what was needed, and he proposed that the collecting committee immediately canvass the audience. This business was speedily effected by a large corps of efficient men, after which, in compliance with the cry of "song," "song," from all parts of the house, the Chaplain sang "The Little Trundle-bed," to a breathless and sobbing audience. Chaplain McCabe favored the congregation with several other sweet and stirring melodies in his inimitable style. It is a pity he didn't melt the audience in the beginning of the evening. Rev. A. McKeown declined to make a speech at that late hour, taking Job's advice to his friends "to hold their peace, and it would be their wisdom." Another song from the Chaplain, and benediction by Rev. J. H. Twombly, brought the meeting to a close.







our children will be hewers of wood and drawers of water for their. Schools are not enough. What is the use of sending girls to school to give them a taste of knowledge, and the training to acquire it, and then bring them home to a house destitute of all modern information?"

#### HOW TO BUILD CHURCHES.

Dr. Kynett gives this advice on churches. Though designed for the smaller churches under the oversight of the Church Extension Society, they are of general applicability:—

1. As to the proper proportions of a church, as a general rule, the width should be equal to three fifths of the length, and the height to one half the width; but no church, however small, should be less than fourteen feet between the floor and the ceiling, and if twenty-six feet wide, it should be sixteen feet high.
2. The windows should not be too wide, and should extend from a line a little above the level of the backs of the pews to within two or three feet of the ceiling in small churches. Where the ceiling is not more than fourteen feet high, they should extend within eighteen inches of the ceiling, and in all cases the sash should be hung so they can be dropped from above, as well as raised from below. There should also be, in every case, an aperture in the ceiling for purposes of ventilation. More complicated provision for ventilation is desirable, but in cases for which these suggestions are intended, it is perhaps impracticable.
3. The aisles should be next to the walls, to save the walls from head-marks, and to give access to the windows in order to regulate ventilation. In no case should the aggregate width of the aisles be greater than the aggregate width of the doors. A very common fault is to use room unnecessarily with wider aisles than are required.
4. The floor of the pulpit should not be elevated more than a half inch per foot on the length of the building; and the pulpit should be about two feet nine inches high, and only wide enough to accommodate the Bible and hymn-book. Never put the preacher in a box, but give him free access to the congregation. Special attention should be given to other points, as the height and form of the pews. The most common error is in making the seat too narrow, and the back too straight and too low for comfort.

*The Liberal Christian*, like all aristocratic bodies, hates the common people. It says of its churches:—

"We ought not to waste much time on ignorant or careless communities. Other sects can handle them better than we. It is doubtful whether our money or time ought to be expended in creating churches in small rural towns. All cities and places of fifty thousand people and upwards have an intelligent class who need us. It is worth while to work in all such places. Whenever materials exist in villages, they must prove the sufficient strength to support a society without foreign aid to be entitled to sympathy. We cannot usefully work in small communities for a cause that picks only every fiftieth soul out of the mass. We need great masses of humanity to find our shining grains of gold in, and only such are worth working for our purposes."

The only churches that have ever flourished care for the masses of men. What is that religion worth which thinks it is "to waste much time" to labor in "ignorant or careless communities?" The grains of skepticism may come to it in great masses of people, but of Jesus and His Church, and of His true disciples will it always be said, "The common people heard Him gladly."

*The Northern* is afraid of its own shadow. It has advocated the surrender of the Liberia to the Bethel Church, even before either party expressed a desire to make such a connection. Several papers in various journals have plead for a like excision of our Church. We protested against it. So did Dr. Warren. So did *The Central*. And now it says it read *The Central's* protest with surprise. On which *The Western* spoke as follows, and *The Northern* dittoed *The Western*:

"The last *Central Christian Advocate* has a spirited protest against the expulsion of the Liberia Annual Conference from the Methodist Episcopal Church. The protest shows very clearly that such a proceeding would be unauthorized by the law of the Church, unwise in itself, and unchristian in spirit. *The Central* holds good doctrine on the subject. But why it writes, or deems the discussion necessary, is something we cannot understand. It has not been our fortune to learn that any such proposition as the one it controverts has been made by anybody in the Church. If such a thing is in contemplation, or if such a thought is harbored by any person, we would like to know it, so as to join our contemporary in battling against the outrage. *The Central's* argument against the sovereign power of the General Conference is conclusive, and would have been eminently proper at the last session, when a proposition was seriously made to change its organic structure by a majority vote; but just now we do not see that it involves any one, for the reason that we do not know who wishes to do what it opposes."

The above is from *The Western Advocate*. We read over *The Central's* protest with all the approval and surprise of our Western brother. Perhaps *The Central* has been looking through the "specs" of the *HERALD*. We deprecate the expulsion of our first-born foreign mission. — *Northern Advocate*.

We are glad to see it "deprecate the expulsion of our first-born mission." It may not like that word expul-

sion, but that is the heart of the opposition to our Church, being one and everywhere, and that because Bishop Roberts will thereby, necessarily, be made full Bishop. Now may our good Doctor bring forth works meet for repentance, and advocate the removal of the in fact, if not in form, now unconstitutional limitation from the Bishop resident in Africa.

*The Christian Union* answers well a foolish argument of the Universalists, "that if a man repents in the next world, the answer will come," it is too late, and declares that for this reply orthodoxy is not responsible. It well says:—

"The statement it strives, in the extract above, to put in the mouths of 'the Orthodox,' would be earnestly repudiated, we are persuaded, by every denomination holding the obnoxious doctrine. The mischief lies in the little hypothetical monosyllable. There is 'much virtue in If.' God is represented as expending the energies of the Divine power upon sinful men in this world, to turn them to himself. But he must be to everything according to the nature of that thing; and he cannot regenerate a soul by other agencies than such as are adapted to the laws of its being which he himself has established. In other words, men have power to baffle, and often do baffle, God's benevolent designs in their behalf, growing visibly farther and farther from any likelihood of repentance, as they draw nearer the grave. Following this analogy, we find an improbability of better results consequent upon superior advantages in the future, harmonizing with those lurid glimpses of an abiding wrath attendant upon an enduring obstinacy, which all the efforts of an accommodating exegesis, seconded by the longings of natural and of Christian love, have never yet succeeded in extirpating from the Divine Revelation. We find no promise of that future and more favorable opportunity. Can *The Universalist*, which is so impatient with us for recollecting a little from these painful conclusions, furnish any relieving assurance on that point? If not, surely it takes a solemn responsibility in holding up this hope, however vaguely, to sinning men, and in deadening the force of that consideration, which the Bible uniformly presses upon them, that 'now is the accepted time, and now the day of salvation.' As to 'shuddering,' there are more causes connected with this subject than the severe dogmas attributed to 'orthodoxy,' which are calculated to produce that effect. One is the comfortable indifference with which wicked men dispose of the awful theme; and another the fatal facility with which good men, unconsciously but none the less effectually, encourage and confirm them."

**HOW BRETT HARTE GOT HIS FIRST SUCCESSFUL STORY LAUNCHED.**—A San Francisco paper tells how difficult it was for these impure tales to first reach the public eye. Its author will yet say, like Tom Moore, who, when asked when he was first ashamed of his foul writings, said: "When I had a daughter old enough to read them." Mr. Harte will feel like that when his daughter gets old enough to read some of his most famous tales.

"The manuscript for No. 3 of the new magazine was sent to the printers, and 'The Luck of Roaring Camp,' as its leading story, was set up. A young woman was employed in the firm as proof-reader, and to her the first proofs were handed. She read the first column and laid it down.

"'This is not fit for a lady to read!' she bristled; it must be sent back to the publishers." And it was. Mr. Roman was out of town, sick. His excellent man of business—a sagacious Scot, with the same notion of literature that a cricket has of conic sections—looked at the naughty tale and shivered. What should he do? Mr. Roman's property hovered on the brink of destruction, at the hands of an impure-minded editor. He sent by stealth for the literary critic of the leading newspaper, and an ardent friend of the magazine. The literary critic stood appalled. The shocking tale would never do. The business manager recounted the story to Mr. Harte. That gentleman said the tale must go in. The literary critic—and eke a Gospel minister—repaired to Mr. Harte and strove with him—yea, he wrestled. But the tale must go in. The heart of the business manager quaked; but Mr. Roman could not be communicated with, and the magazine came out."

Multitudes of Christians are getting rich. Five thousand dollar incomes are common, ten thousand not rare, and larger ones are frequently met. How to manage this fortune is the question, while it should be, how to keep it from managing us. A good brother said, in Philadelphia, not long since, I promised the Lord if he would give me \$50,000 I would give Him all over, and He has given me twice that. He never thought how he was condemning himself. *The Methodist* has some wise thoughts on this subject. If every successful man would read these words, and obey them, he would grow rich towards God.

"We would not have men desist from the lawful pursuit of wealth, but we would have them comprehend the true character of the enterprise in which they are engaged. Riches bring an increase of responsibility which cannot be transferred to another. The faculty to acquire money, which is given to some, while denied to others, is a talent, and is subject to the same laws which regulate the possession of other talents. Some men have a gift of public speaking; this gift they are to use only for the promotion of the right, whether in the pulpit, the fo-

rum, or at the bar. In like manner others have the gift of money-making. Every thing they touch seems to turn into gold. God has bestowed this gift on them that they might bless the world. If they employ it merely to hoard money, or to squander on themselves, they are recreant to a most sacred trust, and must account to God."

A writer in *The Transcript* thus paints the denominations. The queerest of his portraits is that of "Orthodoxy," meaning thereby Congregationalism—no one ever imagining that their grand distinctive virtue was what he gives them. In fact, the name he gives them, and the one they give themselves, each better describes their character. Its confession that Unitarianism has no clear effect on character, is worth something coming from such a source.

"It might not be very exact to express in a few words the different types of character which are formed by different aspects of Christianity, though Pope, the poet, undertook to do this in his well-known lines,—

'Is he a Churchman? Then he's fond of power.  
A Quaker? Sly. A Presbyterian? Sour.  
A smart Free Thinker? All things in an hour.'

"In general, it may be said that Catholicism kindles enthusiasm for a cultus; Episcopacy promotes the orderly and genteel proprieties of life; Methodism favors the development of the social and emotional nature; Orthodoxy fosters a benevolent use of money; Swedenborgianism gives a quiet spirituality to life, and cheerful view of death. As for Unitarianism, I do not think it has been long enough tried to know what its ultimate effect on character is to be."

The following is said to be the circulation of the organs of each Church compared with its members. As many have fancied our Church was the least intellectual of all, these statistics, if correct, will pick their eyes open a little:—

Methodist Episcopal.....	875,000	or one to each	1.44 men
Baptist.....	475,000	"	2.37 "
Presbyterian.....	225,000	"	3.33 "
Roman Catholic.....	190,000	"	21.05 "
Congregational.....	130,000	"	2.06 "
Episcopal.....	65,000	"	2.82 "
Methodist Episcopal Ch. S'th	60,000	"	13.50 "

Rev. Mrs. Bradford is to apply to the next General Conference of the Methodist Church, the new body that left the Protestant Methodists, for ordination. She is a local preacher, of whom *The Methodist Recorder* says, she "has respectable talents, a good education, and undoubted piety." It favors her ordination. Her appeal is put in a warm, Methodist manner. As like cases are clearly coming before our Church, we ask all lovers of the Lord and His Church to read and pray her prayer, and see what is the answer their heart prompts them to respond:—

"We can but place our hands upon our mouth, and our mouth in the dust before Him, and cry unworthy. And now these lambs of the fold must be led onward and upward. And who shall forbid water, that they should be baptized? And who shall say that she whom God has called, anointed, and sent to point these little ones to the Lamb of God that taketh away the sin of the world shall not continue to lead them? And who shall say that the hand that has been laid upon their heads when invoking the baptism of the Holy Spirit shall not be laid upon the same head in water baptism? And who dare say before God that the same hand is not the proper one to break to them at their first communion the bread, and present to them the cup that represents Christ's broken body and shed blood; and tell them they 'were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ.' Whether it be our duty to obey God or man, judge ye.

"Since the above was written, others have come to Christ, and still the work goes on.

MARY A. STINEBAUGH BRADFORD."

Bishop Whitehouse, of Illinois, having silenced Rev. Mr. Cheney for dropping the word "regenerate" from the baptismal service of infants, now proceeds to demolish the kitchen and parlor departments of modern churches. There is point to his censures:—

"The present popular sociality which fits up kitchens and supper-rooms in church buildings, while it may be in harmony with the debased machinery of 'charity' throughout, serve to degrade communion into companionship, the mystical and sacramental into gregarious frivolity. There is some ground for anxiety lest censurable indulgences may not exist in the societies, as they are called, and that, under the admitted need of Church use, and religious control for the social element, we may be fostering in it forms which permit the world to overmaster the Church, and alloy the purity of her teaching and discipleship."

**VIRGINIA METHODIST EPISCOPAL CHURCH.**—The Trustees of the Methodist Episcopal Church in Richmond, Va., with their pastor, Rev. W. F. Hemenway, have purchased the finest lot in that city as a site for a new church edifice. The location is not excelled by any site North or South. The lot fronts on Capitol Square, and has the Washington Monument, and the marble statue of Henry Clay, with the pavilion covering it in its front. It was secured at a cost of \$13,600.



## ITALIAN UNITY ANTI-PAPAL SOVEREIGNTY.

A meeting in commemoration of the overthrow of the Papal temporal power, and the unification of Italy, was held in Music Hall last Thursday evening. A large audience assembled. Rev. G. Haven, Chairman of the Committee of Arrangements, opened the meeting with these remarks:—

**FELLOW-CITIZENS:**—We meet to celebrate the Unification of Italy and the Emancipation of Rome. The work begun by the pen of Mazzini, the sword of Garibaldi and the voice of Cavour, is completed, and Italy is free from the snow-clad Alps to the soft waves that lap the southernmost point of its sunny soil.

It is not as Christians we assemble to-night, though Christianity has been the real victor in this strife. It is not as an antagonist of that Church whose head has been deprived of his temporal possessions. It is as fellow-Americans and fellow-men that we rejoice over an event which is due to the influence of America, and will tend to the brotherhood of man. Among those invited to address us to-night was a Roman Catholic priest, who is in charge of a large congregation of that Church. Though he could not be present with us in person, he is with us in heart, and rejoices as a lover of his Church in the severance of the chiefest of the ties that bound her to the State.

It cannot be said that this temporal power has been exclusively a Papal institution. In lesser ways the same idea has exhibited itself in all countries. Our own State, till within a generation, supported its clergy by a town tax. England's establishment is the shadow of the Papal throne. Everywhere, until America arose into national existence, this usage obtained. Her proclamation of the independence of Church and State was the beginning of the overthrow of ecclesiastical political sovereignty in all the earth. Nor is it because this relation may not once have wisely existed. In the infancy of the State, the Church might well become its nursing mother. When Rome was abandoned of its Emperor and Senate, and given over to brutal invaders, its chief minister could properly take it under parental care. The Rhine, by the government of the Bishops in its chief cities, was made a safer highway against the violence of the robber chiefs in the towers among its hills. Geneva was the better for the rule of Calvin.

But this Judaism in Christianity has ceased. Political government of the Church concludes with the departure of the sceptre from the Roman Pontiff. Not for that do we fear the loss of Church or Christian power. The conflict of religious truth and error is referred to its appropriate field, the human reason and the human heart. The influence of Christianity upon society becomes deeper and purer by its surrender of ecclesiastical political sovereignty. The world will all the sooner lay its treasures at the feet of Christ, because His followers do not snatch them in official and offensive robbery.

We rejoice in these events, also, because thereby a people one in language and life, have become one in form and power. Rent into fighting fragments, province against province, city against city, man against man, that fair land was for almost a millennium the bloodiest duel-ground. Florence raised its multitudinous towers, first against Pisa, then against itself. Bologna and Modena sprang fiercely at each other's throats. Genoa and Venice spent their treasures raised in mutual commerce, in mutual slaughter. In Italy, more than all Christian lands, brother has wrestled with brother in murderous embrace. We rejoice that these discordant factions are harmonizing in a United Commonwealth; and that its imperial head, the pride of Virgil and Caesar, of Horace and Cicero, of Paul and the martyrs, crowned with an unequalled fame, Rome, the eternal, again resumes her place among the capitals of the world. May her long bondage end in perfect liberty. May the free press, the free school, the free Church, the free Gospel uplift that land to a higher than its highest history, and may the occasion we celebrate be a memorial throughout all generations of a race restored to unity and liberty, arising again to rule the earth, not by the arms, with which it once subdued it, but by more perfect art, and laws, and faith, than those in which for ages it governed and guided mankind.

Ex-Governor Washburn presided, the Governor being prevented from doing so by his father's fatal illness. Dr. Webb offered prayer. Dr. Miner read the following resolutions:—

Whereas, among the remarkable political revolutions of our age, the rise of Italy from her fragmentary condition to unity holds conspicuous place; and whereas, every national achievement of good is a contribution to the general welfare of the race; and whereas, nations are strengthened by the expression of their mutual sympathy and confidence; therefore,—

**Resolved,** 1. That as American citizens, nurtured in the principles of civil and religious liberty, we heartily rejoice in whatever tends to disenthral the human mind, and to quicken and invigorate its manifold powers.

2. That the peaceful and bloodless dissolution of the political sovereignty of the Pope, resulting as much from the corruption of Papal power and its natural decay, as from the pressure of external forces, is among the most important events of the century, and marks an era in the progress of man.

3. That the assumption of infallibility in moral and religious affairs logically necessitates the claim of Papal sovereignty in all secular affairs, therein giving birth to the whole family of tyrannies—the subjugation of individuals and of nations, the enthrallment of the human intellect and conscience, the repression of science, the discouragement of enterprise, the withholding of the Scriptures from the people, the enforced ignorance of the masses, the censorship of the press, and even the prohibition of all worship of God not authorized by this usurping head of the Church.

4. That every true American echoes in spirit the refrain of Cavour,—"A free Church in a free State"—and rejoices in the hope that worship will henceforth be as free to American citizens in Rome, as it now is to Roman citizens in America.

5. That we congratulate the people of United Italy on the practicability henceforward, in the Papal States as elsewhere, of the maintenance of free schools and a free press, as well as of freedom to worship God.

6. That we recognize in Italian unity an inspiration that will nurture patriotism, quicken enterprise, stimulate ambition, and renew in government, literature, art, and religion, all that gave to that classic land her ancient renown.

7. That we tender sincere congratulations to Victor Emmanuel and the Italian nation of twenty-seven millions, as Italy, under a constitutional government, with Rome for her capital, takes again, and finally, we trust, her place among the great nations of the earth.

Eloquent addresses followed from Drs. Hedge and Clarke, Messrs. Ely, Whipple, and Ashman, and Rev. Phillips Brooks. Mrs. Howe sent a brilliant hymn.

Drs. Warren, Manning, Fulton and Rev. G. Prentice were invited, but could not be present to the regret of the audience. Prof. Lowell, W. D. Howells, Vice-President Colfax, Senator Pomeroy, Revs. Messrs. Hale, Schaff, Bellows, President Stearns, John G. Whittier and others, sent words of sympathy. The most noticeable feature of the affair was the silence and absence of leading politicians. Not a response came from a single member of Congress, except Hon. Mr. Pomeroy, though most of them from Massachusetts and New England were written to by the chairman of that Committee, A. B. Ely, esq. Only one prominent politician did we see on the platform, Hon. C. W. Slack. He deserves especial praise for this peculiar courage. Our people may soon find out that this timidity of the political leaders will need rousing meetings, led by others than ministers and literary men, to scare them into a knowledge of the fact that the men of this country are glad the Papal power has received a check, and are determined that it shall not rule America.

There's a lower deep even than the lowest deep of negrophobia to a Southern rebel mind, and that is woman suffrage. We are glad it has found a worse horror. It may now get cured by counter irritation of its long folly, which was never in its heart or practice, but only in its notions and talk. As a proof of its improvement, *The Louisville Courier-Journal* quotes from Olive Logan the sentence, "Since you have swallowed the negro, I think it pretty hard, indeed, if you can't go the white woman as far as your lips," and adds, "She actually wants us to kiss those female-suffrage shriekers! Good heavens! Here, waiter, half-a-dozen more negroes on the half shell!"

The New York Wesleyan University Club held their reunion last week Wednesday. Judge Reynolds presided. Dr. Cummings and others spoke. Messrs. Drew, Rich, North and others were present, with a large number of elect ladies, and "college boys" of all ages.

Rev. Mr. McCabe, in his address at Trinity Church, Charlestown, Sunday, said, the Methodist Episcopal Church built a church every two and a half hours every working-day last year, allowing ten hours to a day: two churches built every forenoon, two every afternoon, the year round. Think of it, and then help the Church Extension Society, and it will build one every hour and ten every day.

**CHURCH AID SOCIETY MEETING.**—We would call special attention to the notice of the Church Aid Meeting, published in this week's issue of the *HERALD*. Not only are the preachers, who have acted as agents in collecting money, expected to report, but applications for future aid will be finally disposed of at this meeting. Heretofore there have been two hearings on such applications, one at the close of the Conference year, ending with recommendations only, and a final hearing just after Conference to determine the cases. At its last session the New England Conference approved the plan of making the first hearing final. It will be seen, therefore, that societies desiring aid must make full representation in writing at the approaching meeting, without a subsequent hearing.

We trust there will be a full meeting of the Managers of the Society.

The annual meeting of the Boston Sunday-school and Missionary Society will take place at Bromfield Street Church, Monday evening, March 6. Addresses are expected from several of our most popular speakers. The annual reports will be presented. It will be an interesting occasion.

**THE ERA OF ACCIDENTS.**—More and more calamitous accidents are occurring daily. See advertisement of the Travelers Insurance Company in another column.

Rev. Dr. Fowler preached in Music Hall, Sunday night before last, to a crowded and delighted house. He also preached effectively at the Tremont Street Church. The West was well approved of the East in these efforts. Rev. Mr. McCabe preached in Bromfield Street, and Trinity, Charlestown, with excellent effect on hearts and purses. Nobody is better received or beloved in New England than this sweet singer and attractive speaker.

*Harpers' Weekly, Bazaar, and Magazine*, bound for the year 1870, are among the best of library books, full of the best matter in the best shape. Appleton's *Monthly* is publishing admirable pictures of American scenery. It is as useful as it is handsome.

The book of the hour is the "Recovery of Jerusalem." What the crusaders failed to do with their powder and spade, the modern crusader with his mining tools and nitro-glycerine is accomplishing. Appletons have issued the volume in handsome shape, with abundance of maps and illustrations.

We call attention to the notice in our Register of the Annual Meeting of the Woman's Foreign Missionary Society on March 9th, in Bromfield Street Church. On the same day, they will formally open their new and elegant room, No. 10 Wesleyan Association Building, by a social reunion.

The handsome outfit of type from which our edition is printed this week is from the well-known Boston Type Foundry, of which Mr. James A. St. John is agent. We call attention to the advertisement in another column.

The Union Chapel at Jamaica Plains is not yet sold to the Presbyterians, but a Presbyterian minister, Rev. Mr. Gardiner, is laboring there with marked success. It is probable that the Church when organized will be of that order.

The time for receiving Prize Essays on Free Seats and Congregational Singing will close March 15th. Send to this office.

*The Baptist Union* is a clever sheet, strongly immersionist and open communion. That Church moves.

Rev. E. W. Parker is stationed at Moradabad. A letter from him will appear next week.

## NOTES.

*The Traveller* well says:—"It was the Bible that made both Puritans and Pilgrims, the latter being the cream of the former,—the Bible, the writings of Wickliffe, and of those reformers who sprang into the lists with the coming of the Reformation time."

*The Providence Journal* is responsible for the following information:—

"A NEW GUIDEBOARD.—At the corner of the highway, about half a mile east of the 'Live Meeting-House,' in Foster, a new guideboard has just been placed upon a pole, with this novel inscription, printed in large and small letters: 'Zion's Hill, perfect Church, 1 1-4 miles. Thank God that we are not like other men.' It was recently erected, between two days, and points towards the place of meeting of a new sect, which claims to be the only true Church."

## PERSONAL.

Resolutions on Hon. Leq. Claflin were adopted by the officers and students of Wesleyan Academy. They will be published next week. The Boston Preachers' Meeting did likewise.

Rev. Dr. Wise spoke before the Theological Seminary at Association Hall, last Monday, on "The Tract Work." It was an interesting address. We shall give a report next week.

The Rev. I. J. P. Collyer said some truthful words about Universalism at the Y. M. C. Association meeting, in Roxbury, a week or two since. They created much excitement, and a better review entitled Christian Charity. We have let two Collyers leave our Church for the skeptical ranks. But we have one left who is equal to more than they both, for he has truth on his side.

Rev. Henry H. Smith, an aged, superannuated member of the Providence Conference, died at Yarmouth, a few weeks since. We have received no notice of his death. We hope to receive an obituary notice soon.

Rev. Mr. Spellman left for Augusta, Ga., last week, carrying with him five hundred dollars, to save his school at Waynesboro' from the rebels, and hosts of warm friendships, and prayers and benedictions. He has made many friends here, who would always be glad to see his face among them. A Southerner born and bred, he has well conquered his prejudices, dining with Bro. Mars and his estimable lady, and preaching in Zion's Church to a very delighted audience. God bless him and his work.



## The Methodist Church.

### EAST MAINE.

Some of the brethren have feared precipitate action in reference to a State Convention. There is equal danger of being behind the times. As the East Maine brethren cannot attend to it in June, as they will be moving then, it was thought best to put it beyond the camp-meetings. Such a Convention will do us much good. There are some questions that seriously demand our attention; such as our relations to the educational interests of the State. All the leading teachers in both of the Normal Schools are from one denomination; and though we lead all others in numbers, I think there is not one county superintendent from our ranks! We have no desire to control the Normal Schools, as they belong to the State; but the sectarian overshadowing of these schools for a few years past will not be much longer endured. The Educational Conventions of the State are manned in the same way.

There has been some talk about a camp-meeting in Maine with special reference to the blessing of Holiness. If agreeable to the friends of the meeting at Richmond, that might be held early in August for the above purpose, and it would give tone to all the other camp-meetings that would follow. Richmond is on the Kennebec, the line between the two Conferences, and is accessible by steamboats and railroads. This is only a suggestion.

The winter term at the East Maine Conference Seminary was larger than usual. The prospects for the spring term are very good. There are four college graduates in the Board of Instruction, Mr. Arey from Bowdoin, Mr. Haskell from Yale, Mrs. Haskell from Female College at Kent's Hill, and Miss Tash from Vassar College, N. Y. The Seminary is out of debt by great effort on the part of its friends, and has an endowment of \$30,000; but more funds would greatly enlarge its usefulness. Its territory is more than three-fifths of the whole area of the large State of Maine.

The brethren on the Rockland District have an annual gathering at the Rev. C. B. Dunn's, their Presiding Elder. They bring ample supplies, and have a good time generally.

The editor of *The Gospel Banner* (Universalist,) says, they have but two ministers regularly employed east of the Penobscot; three large counties, and nearly one-third of the State!

Some persons speak of being deprived of the means of grace. In many cases they deprive themselves by not providing for the means as they should and might. If instead of finding fault with the ministers, and the appointing power, they would wake up and put into this Christian work more of their means, they might enjoy religious prosperity. The institution of fault-finding is a very cheap one in any Church. If some places will not show more enterprise, the best means of grace for them is, "left to be supplied." It is in vain to keep talking about former times. It is now 1871.

At Bucksport, Bro. Colyer Snow offered to pay the church debt of \$1,100 if others would purchase a parsonage. The offer has been accepted, the debt is paid, and the parsonage paid for. Some improvements will be made before next Conference year in the home for the minister. They are very much indebted to the enterprise of Capt. Jabez Snow, who is not a member of the Church, but is walking in the footsteps of his father and mother in generous deeds towards the Church. Capt. J. G. Storer paid one-fifth of the whole amount, and J. Wentworth, G. W. Herbert, Frederick Snow, and others, generously aided the movement. H.

### NEW HAMPSHIRE.

We exchanged on the 22d of January with Rev. A. C. Mason, of Suncook; a smart manufacturing village six miles south of Concord. Bro. Mason is serving his second year on the charge, and has witnessed great advances both in the material and spiritual interests of the society.

In the autumn of last year the church edifice was enlarged and beautified, and is now one of the best houses of worship in Concord District.

A very precious work of grace prevailed during the most of last winter. As fruits of it the pastor received fifty-four into full connection on the first Sabbath of October, and eight on the first Sabbath in December, most of them heads of families.

Within a few months a lot has been purchased adjoining the church on the south, upon which a vestry and parsonage have been erected, both under one roof. The plan is unique. The vestry occupies the ground floor of the building. It has a seating capacity of at least three hundred, with two class-rooms opening into it. It was completed at the time of our visit, and was to be opened on the 24th.

The parsonage is over the vestry. We counted seven

rooms on its lower story, besides the pantry and wood-room. An elevator passes from the pantry to the cellar, which will obviate one serious objection to an "up-stairs" residence. The parsonage will be ready for use before Conference. The society have had an eye to both economy and convenience in the erection of the building. The cost, including the land, will be about \$4,000. Of this, \$2,200 have been secured. In addition to that, the ladies, who have charge of the furnishing, have raised \$240. They were to have a levee on the 26th, from which they hoped to realize a handsome amount.

From what we could learn we conclude that Suncook Methodists believe in the three years' rule; ergo, ministers looking for a good appointment, need not fix their hearts on Suncook.

### MASSACHUSETTS.

CONWAY.—The revival spoken of in the *HERALD* of Feb. 16, is at Conway, Mass., and the good work goes gloriously on.

ENFIELD.—The Lord is visiting Enfield in great mercy. The efforts of the pastor and people have been heartily seconded by some of the Belchertown brethren, and about thirty have within a few days presented themselves for prayer.

EASTHAMPTON.—The Church very reluctantly bade farewell to their greatly-beloved pastor, Bro. Colburn, he having accepted the position of chaplain at the State Prison. Bro. Leonard was warmly welcomed as their succeeding pastor. The Church is just now visited with a powerful revival. The Wesleyan Praying Band has been with this people for three Sabbaths, and God has wonderfully blessed the effort. On the very stormy Sabbath of Feb. 12, the church was filled with an earnest and attentive audience. Up to that time about forty had been seeking Christ at the altar of the Church.

GRANBY.—This is a new name to Methodism, at least in late years. About three months ago, Bro. W. W. Colburn preached a single discourse in the north part of the town, in the locality known as "Mill Hollow." Bro. Levi McCann, a resident exhorter, and others, pushed the work right forward, and within a week two arose for prayers. An awakening took place in the community, and nearly forty have been hopefully converted. Companies of the converts are visiting the different school districts of the town, and there is every prospect of a mighty work of God. If stated Methodist services can be held, and a Church organized, the measure could hardly fail of success.

MIDDLEBORO'.—Rev. Samuel T. Patterson writes: "Pastor and people at Middleboro' feel like singing heartily,

"Jesus the Conqueror reigns,  
In glorious strength arrayed."

The glorious revival that begun with the year still continues, and we expect to close the Conference year with a shout. Saturday evening a general class-meeting was held in the vestry, and seventy-three lovers of Christ testified to His saving grace in forty-five minutes. The feeling is not one of excitement, but, on the contrary, it is peculiarly quiet and deep, and seems to be the result of sober, serious thought on the part of the people. Over forty found peace in believing. Rev. William A. Cheney, from Boston, is with us, rendering efficient service."

### TROY CONFERENCE.

PITTSFIELD.—The Methodist Church in Pittsfield, of which Rev. Dr. Wentworth is pastor, was found to be on fire, Sunday morning last, at about half-past seven. The alarm was given by the bell of the church, and the fire department of the village was promptly on hand. For a while frozen hydrants seemed to promise a poor supply of water, but after a little delay a stream was brought to bear upon the flames, by which they were quickly subdued. The fire originated with a furnace in the basement, exactly how is not known. It burned the rooms below badly, and up through the floor into the audience-room, where six or eight pews were entirely destroyed. To extinguish it, the body of the church was flooded with water, ruining plastering, carpets, cushions, books, libraries and melodeon, so that, what with smoke, water and fire, the church is useless, and damaged, it is thought, to the amount of some thousands of dollars. The edifice is of wood, twenty years old, and too strait for the congregation. For several years past, there has been talk of building anew. Providence has now fairly opened the way, and the enterprising brethren of the Pittsfield charge will stand in their own light, and go against the convictions of the entire community if they fail to improve the opportunity and heed the admonition. The other churches have all kindly tendered the use of their houses to the congregation, but it will probably worship in some hall until better provided.

## Our Book Table.

### EDUCATION.

A TEXT-BOOK OF ELEMENTARY CHEMISTRY, Theoretical and Inorganic. By George F. Barker. New Haven: C. C. Chatfield & Co. It is a proverbial remark that elementary text-books on science are usually about a quarter of a century behind the time. The writers are often mere compilers, who cannot distinguish between obsolete notions and accepted truths. And many persons, who ought to know better, approve and defend this chronic foginess on the ground that new views in science are somewhat indefinite and uncertain, preferring to teach old doctrines whose falsity is admitted, rather than new ones whose truth may be doubted. Many teachers ask not which theory is most probable, but which is the easiest to teach, preferring convenient fictions to difficult truths. Such teachers will certainly not use Dr. Barker's book. But to those who wish a concise and elegant summary of the present views of advanced thinkers, with a judicious selection of the most important facts of the science, freed from the burdensome mass of details which distend many of our text-books, comprised in a volume of convenient size and tasteful style, by a chemist who stands among the foremost, both in the extent of his attainments and the progressiveness of his views, this text-book may be confidently recommended.

### RELIGIOUS.

BEECHER'S SERMONS, Second and Third Series. J. B. Ford & Co. The continued popularity of this preacher is the greatest proof of the perennial flow of genius. Everett, Webster, Phillips, could not stand such a steady draught. It is also a proof of the power of sermonizing. Some say such publications are the deadest of stock. Yet no speeches of Beecher's would sell as his sermons do. These are versatile, devout, orthodox after a fashion, and racy. They repeat themselves, but so does every singer, writer, speaker; Shakespeare, Wordsworth, Scott, Dickens, in style and idea, not in expression. That is ever new, and, in this case, ever fresh and vivid.

THE COMING EARTHQUAKE, and the Signs that Betoken its Approach; also, THE AGE OF MURDER, FEW SAVED, and other Tracts, by D. T. Taylor. Boston: Scriptural Tract Depository. We have given the whole of this title, that all may see the sup of horrors to which they are invited. It is written honestly and fearfully. It believes the Day of Judgment is near; that the world is going to the bad very fast; that never were earthquakes or murders so many as now. It is well not to stand gazing up into the heavens to see Christ come, any more than it is to see Him go. Do your duty. Preach salvation now, and let Him come when He will. As an exhibit on one side, this is useful; though it is as unhealthy as a Radcliffe novel, and, without its opposite, almost as untrue.

THE COMING OF CHRIST IN HIS KINGDOM, by a Congregational Minister. N. Tibbals & Co., D. Lothrop & Co. This volume earnestly defends the post-millennium view,—Christ coming in redemption before He comes in judgment. It gives a sketch of ancient Chilianism. It is an animated and somewhat erratic discussion of live themes, from a personal and peculiar standpoint.

THE FALL OF JERUSALEM (D. Lothrop & Co.) is one of the best of Sunday-school books. It is full of accurate and uncommonly excellent pictures of the city, the Roman officers, and soldiers, the besieging places and instruments, and other valuable illustrations. The story is told partly from Josephus direct, and from other authorities, and it concludes with extracts from Milman's poem. For a little book of 180 pages, it is about the best we have seen. Not a petty thing about it, every word true, instructive, elevating. We hope every school will buy it, and that this firm will give us many more of the same sort.

### MUSIC.

NOTES OF JOY, by Mrs. J. T. Knapp (W. C. Palmer & Co.), gives a very entertaining collection of Sunday-school and social religious music, with a note of joy as a key-note from Bishop Simpson. We miss the old rich airs and words, and can but say, after tasting of them, the old is better. Yet many delight in new notes of the banks; why not new notes of song? The old will not be displeased with this collection.

THE REVIVALIST, by Joseph Hillman. Edited by Rev. L. Hartsough. A Hymn, Tune, and Chorus Book for Social and Revival Meetings. Its more than 500 Hymns and 300 Tunes are the gems of sacred song—the best and purest extant. It is really the standard book of its class, and the church that is well supplied with them will be satisfied for years to come. Philip Phillips says: "It is, in my judgment, unsurpassed." All our papers speak well of it. For sale by J. P. Magee, Boston.

### CHILDREN'S BOOKS.

THE BETTER PATH STORIES, in two volumes (published by J. S. Locke & Co.) will entertain many young readers, and in still a wholesome moral at the same time. Let the Sunday-schools have them in their libraries; there are too few of such books.

### New Publications Received.

BOOKS AND AUTHORS.	PUBLISHERS.	FOR SALE BY
Ancient History, Rawlinson.	Harpers.	A. Williams.
Sir Harry Hotspur, Trollope.	"	"
Blunt's Coincidences.	Carters.	Gould & Lincoln.
Astronomical Discourses, Chalmers.	"	"
The Conversion of St. Paul, Geer.	"	"
Baptism of the Holy Ghost, Mahan.	"	"
All for Jesus.	W. C. Palmer.	"
The Lovers' Library.	J. S. Redfield.	"
Mystery of Edwin Drood.	T. B. Peterson.	"
The Nursery.	John L. Shorey.	"
Our Young Folks.	Osgood & Co.	"
Atlantic Monthly.	"	"
Golden Hours.	Hitchcock & Walden.	"
Blackwood.	Crosby & Damrell.	"
Westminster.	"	"
Harpers' Magazine.	"	"
The Radical.	"	"
Ladies' Repository.	Hitchcock.	J. P. Magee.
The Reformation, D'Aubigne.	W. Flint.	"
The Recovery of Jerusalem.	Appleton & Co.	"



## The Christian World.

## MISSION FIELD.

"All the earth shall be filled with the glory of the Lord."—NUM. xiv. 21.

**THE TRIUMPH OF CHRISTIANITY.**—Our readers will be greatly interested in the following passage, which we take from the *London Quarterly Review*, which "for the condensation of its wide historic survey, and its vigorous and glowing eloquence, is one of the finest in the whole range of literature:"

"It arose in an enlightened and skeptical age, but among a despised and narrow-minded people. It earned hatred and persecution at home by its liberal genius and opposition to the national prejudices; it earned contempt abroad by its connection with the country where it was born, but which sought to strangle it in its birth. Emerging from Judaea, it made its outward march through the most polished regions of the world—Asia Minor, Egypt, Greece, Rome—and in all it attracted notice, and provoked hostility. Successive massacres and attempts at extermination, persecution for ages by the whole force of the Roman Empire, it bore without resistance, and seemed to draw fresh vigor from the axe; but assaults in the way of argument, from whatever quarter, it was never ashamed or unable to repel, and whether attacked or not, it was resolutely aggressive. In four centuries it had pervaded the civilized world; it had mounted the thrones of the Cæsars; it had spread beyond the limits of their sway, and had made inroads upon barbarian nations whom their eagles had never visited; it had gathered all genius and learning into itself, and made the literature of the world its own; it survived the inundation of the barbarian tribes, and conquered the world once more by converting its conquerors to the faith; it survived an age of barbarism; it survived the restoration of letters; it survived an age of free inquiry and skepticism, and has long stood its ground in the field of argument, and commanded the intelligent assent of the greatest minds that ever were; it has been the parent of civilization, and the nurse of learning, and if light, and humanity, and freedom be the boast of modern Europe, it is to Christianity that she owes them. Exhibiting in the life of Jesus a picture varied and minute, of the perfect human united with the Divine, in which the mind of man has not been able to find a deficiency or detect a blemish—a picture copied from no model, and rivaled by no copy—it has accommodated itself to every period and every clime; it has retained through every change a salient spring of life, which enables it to throw off corruption, and repair decay, and renew its youth, amid outward hostility and inward divisions."

**DAMASCUS.**—Rev. J. W. Horne recently visited Damascus, and gives a most interesting account of his visit in *The Methodist*. We extract his notice of the Christian Mission there, which is sustained by the Presbyterians:—

"After more than an hour's wandering through all this maze and confusion, in which the party became divided, and half of it lost its way, some native Christians recognized us, and kindly led us to the Mission Chapel. It was chaste and substantial, as a building should be for the worship of Almighty God. It is built of blue-stone, not flat-roofed; the eaves projecting in front, and adorned with carved work; the doors and windows faced with black stone. Within, the aisles were marbled; the pews of hard wood, and floored; the female sittings screened from those of the male by a curtain hung on rods, extending down the middle of the pews, and turning off to the right; the communion-place was raised above the body of the church, and the light desk rested on the rail; the walls were smoothly plastered, and the ceiling arched."

"In this Christian sanctuary, on the Lord's day, in the oldest city of the world, once trodden by the footsteps of patriarch and prophet, were gathered for divine worship some forty native Christians—most of them males, though there were a few females present, the light of whose countenances we could not see because of the screen; the missionary officiating, the Rev. Mr. Crawford and his wife, and four American Christian ministers—two of the Methodist Episcopal and two of the Presbyterian Churches. The service was simple in form, consisting of prayer, singing, reading of the Scriptures, and preaching. It was conducted wholly in Arabic; and although we could not understand the language, yet we followed the tunes in the singing, and worshiped Him 'in spirit and in truth' who searcheth all hearts and trieth all reins, rejoicing to feel that He seeketh such to worship Him."

"Just across the street, walking from the house of God, we noticed the school-room, a good two-story building, also of blue-stone, in which a boy's school is daily kept. Besides these abiding agencies of blessing, a bazaar or stand is occupied in the city, from which Bibles, Testaments, and other religious books in Arabic are sold, and the good seed of the kingdom is scattered, as the winged seeds of their own hills are, over all the hills and valleys."

## GENERAL INTELLIGENCE.

## PRESBYTERIAN.

*The Presbyterian Monthly Record* for February gives the receipts of the Board of Home Missions for the months of November and December as \$73,590, "which is less by \$27,387 than the two Boards received during the same time last year"—a falling off equal to 37 per cent. The receipts of the Board of Foreign Missions from May 1st to January 1st were \$74,863. "Receipts for the same months last year, \$92,320"—decrease \$17,457, a falling off of about 12 per cent., by the united

body from the income of the Old School branch of last year.

**A SUCCESSFUL EXPERIMENT.**—The United Presbyterian church at Baltimore, Md. (Rev. Wm. Bruce, pastor), has just closed the first year of an experiment to abolish all pew-rents, and depend entirely upon the weekly contributions on the Sabbath for the means of meeting the current expenses of the church. All the expenses have been promptly met, and a surplus of about two hundred dollars is in the treasury.

## PROTESTANT EPISCOPAL.

Bishop McIlvaine says that of all the bishops of the Protestant Episcopal Church consecrated before himself, not one is living, and of those consecrated with him thirty-nine years ago, only one is living.

**A THEOLOGICAL COUGH.**—At the trial of the Rev. Mr. Cheney, the Rev. Dr. Sullivan, while on the stand, was asked if it had not been customary for bishops, presbyters and deacons, "to add and to omit words from the service of the Church?" His answer was: "I have known one instance in which a clergyman was always attacked with a violent fit of coughing when he came to that word 'regenerate,' and when he had recovered from it he had got beyond it."

*The Evening Mail* puts it down as a "somewhat remarkable fact that every pew in Grace Church, New York—over two hundred—is now leased, an occurrence unknown for five-and-twenty years."

## SWEDENBORGIAN.

According to the statement of a writer in the *New Jerusalem Messenger*, there are seventy Swedenborgian churches in this country, half of which are without ministers, and the divinity school of that denomination has but four students.

## LUTHERAN.

Our industrious "Gleaner" announced last week from his "Garret," that one hundred and seventeen new Lutheran churches had been dedicated in the United States during the year 1870, being a fraction over two every week. This indicates a progress which is truly encouraging, and which, we presume, is as great, if not greater, than that of any other denomination in this country. It is probable, also, that the actual number of new churches is larger than that above given, as the dedications of some may have escaped notice.—*Lutheran Observer*.

## BAPTIST.

**NEW HAMPSHIRE.**—The Holy Spirit's power is being made manifest at Cornish Flat. Some seventeen persons have recently indulged hope. On the first Sabbath in January two persons were baptized, making sixty-three whom the pastor, Bro. Leavitt, has baptized during the three years of his ministry there. Others expect to be baptized soon. The Week of Prayer was a profitable season to the Church.—*Era*.

Mr. Spurgeon has been called to explain his meaning in using the expression, in a prayer, "apostate church," in relation to the Church of England. He says he is horrified at the spread of ritualism in the State Church, without any adequate check, while he admits that there are many good men in it, whom he regards as unintentionally remaining in a false position. To these he is happy to say:—

"If they are generous enough to accord me fellowship after the many sharp things which I have said, and with no pledge but that I may say them again, am I to refuse every sort of cooperation with them? It seems not to me. If there are matters in which we can unite as Christians, upon terms which do not require the least concealment on either side, thank God for it. A prayer-meeting for the revival of religion is one of these; and, therefore, when asked to address the assembly at the Free Mason's Hall, I cheerfully consented."

There is a deep religious feeling prevailing among the Baptists of the South Shore. The first Sunday of the month, Dr. Hopper, of Bridgeport, Conn., baptized six; and it is hoped many more will be ready soon to publicly testify of what the Lord has done for their souls.

The oldest Baptist church in New Jersey has reached the age of 182 years. In 1830 the Baptists had 55 churches in New Jersey, with a membership of 3,967. Since that time 126 new churches have been constituted, and the membership has increased to over 23,802. There was then but 1 Baptist in 80 of the population; there is now 1 in 37. In Pennsylvania there are 19 Baptist associations, embracing 493 churches, with a membership of 57,082. There are 61 churches, mainly Welsh and German, with a membership of 3,094, which are not associated.

## ROMAN CATHOLIC.

A Roman Catholic lecturer in New York gives as the reason for the unity among Catholics that "We do not allow any difference on such questions; the decrees of the Church forbid it." Therefore, no Catholic can maintain an opinion opposed to the temporal power of the Pope. The question arises, "What becomes of the thoughts of men which runs in the lines of reason and not of authority?"—*Independent*.

## Our Social Meeting.

Rev. W. F. Lacount begins it with a word on—

## THE SURE ANCHOR.

Hope is the soul's sure anchor, cast within the veil, hanging ever between faith and fruition. "We are saved by hope," even when "hope long deferred maketh the heart sick" in the longing it hath for the joy set before us. Seen in part only, as through the thin veil we

behold in the "holy of holies" the "Lamb slain from the foundation of the world." He is the hope of the penitent, the life of all who, not seeing, "yet believe in hope," to be saved to the uttermost by the Spirit of God "working mightily in us," to bind and cast out all that opposeth, or lifts up a signal or voice against the "hope of Israel." "All things are yours" by the conquests of Gethsemane, Calvary and the tomb. Down in these depths of infinite wisdom and love hope gave its sure anchorage, veiled from sight, sure as the things which are seen and ever-abiding, when things seen have passed away. Man's will alone, sin-constrained, can part this line of connection between his soul and its anchor, sure and steadfast as the promises and oath of God. Obedient faith alone can abide the mighty strain of the powers of darkness, as they sway heavily on our faith, and test our strength on every side. Now hope, not love, not faith, gazes within the veil, "until faith is lost in sight, and hope in full fruition dies," and love abideth forever. Shall we be separated from this glorious saving hope forever? We shall die to reach immortality and the fruition of glory. Will hope live again? Will it lead us on, be ever before us, as we move on amid the glories of heaven? And will there be nothing beyond the first sight and bliss of heaven to hope for? If not, and we must part where thy last faithful offices give us comfort, and with faith and love make the "dying bed feel soft as downy pillows are," then in all the sweet joys of fruition we shall remember "the sure anchor of our soul."

"Una" pleads well on—

## WHY ARE NOT SINNERS CONVERTED TO CHRIST?

Again and again has this question sounded in our ears, and repeatedly have we heard the answer, "because of the unfaithfulness of those who profess to love and serve God." And can we wonder as we look at the inconsistencies of the professed followers of Jesus, that the sinner refuses to believe that there is really a transforming power in religion? Of what use is it to say that we love Christ, when our actions prove so plainly that we "love the world and the things that are in the world." What must the unconverted think as they find those who profess to follow the teachings of the Book which says "we ought to lay down our lives for the brethren," indulging in unkind remarks against the members of the Church, criticizing unjustly the minister, and refusing to bear pecuniary burdens unless they like their pastor.

O, how the heart has been pained as we have heard expressions like these fall from the lips of those who profess to be the children of God: "I don't have any faith in that brother." "I don't believe he knows what religion is." "I shan't attend the Communion while this minister is here." Will Christ look on us with an approving smile while we disregard His command, "Do this in remembrance of me," because we are prejudiced against some one? Will the Saviour be pleased if we lessen the influence of the chosen ones whom He has sent to preach His Gospel?

Fellow Christians! do we really desire the conversion of sinners? If we do, why place so many stumbling-blocks in their way? Why tell them one thing with our lips, and another with our lives?

A fearful responsibility is resting upon us! The world is looking on and judging us; and what shall be the sentence? one of condemnation or acquittal? Shall it be "they say they reckon themselves dead unto sin," and yet are constantly transgressing the laws of God? Or shall it be, there must be a reality in religion, for these Christians lead holy lives? If we would see the unsaved brought to the Saviour, we must be filled with the spirit of our Master, we must live so near the cross that the image of the crucified Jesus will be reflected in our lives. "As he which hath called" us "is holy," so must we "be holy" in life as well as "in conversation."

A good brother has a burden:—

**OUR OWN PAPER LEAST KNOWN.**—Some ministers never allude to any very important subject in the pulpit if anything has appeared in ZION'S HERALD about it; presuming that the congregation "know all about it," even though not a thirtieth part of them read said paper. If said ministers (although agents of the HERALD) ever talk in their pulpits on some newspaper article or subject, it is sure to be taken from some "away-off" paper; as though, because it is far-fetched, it will be the more acceptable to their hearers; while that most important subject you can write about, namely, "Personal Effort," is avoided simply because it is in the HERALD. Is that the way a faithful agent ought to act?

Pray, what encouragement is there to "make up" the best religious weekly newspaper for New England, in New England, if New England ministers are to feel so falsely delicate about any subject because it has appeared in the HERALD. I have noticed this course of conduct in some years back, and wish they would do different.

J. H. B. concludes our meeting with a hymn:—

## SABBATH MORN. A PRAYER.

We hail the glad day, and hasten away  
Our tribute to bring;

While sweetly we each will in harmony sing,  
And anthems of praise rejoicingly raise

To Jesus our King,  
As louder and louder the chorus shall ring.

O! hear us, e'en now, as humbly we bow,  
Thy blessing to seek,

With words of confession and penitence meek;  
Bestow thy rich grace, and show now thy face,

Resplendent with love!  
O! grant us a foretaste of glory above.

Thy promise we claim, as now in thy name,  
United we meet,

And fervently kneel at the blood-sprinkled seat,  
Where Jesus in love stoops down from above;

Accepts as His own,  
And beareth our song to the Father's bright throne.



Thy presence is here, Thy children to cheer  
And strengthen below,  
And give them assurance their calling to know.  
So sacred the hour! display then Thy power;  
Thy children now bless,  
As all now Thy goodness and mercy confess.

### The Farm and Garden.

Prepared for ZION'S HERALD, by JAMES F. C. HYDE.  
Any person desiring information on subjects in this department will please address its Editor, care of ZION'S HERALD.

#### SYSTEM IN FARMING.

There is no business that is carried on with less system than that of farming; no other business would allow of such looseness without bringing failure and ruin to its manager. The time was, we grant, when the hit-or-miss style of doing things would do much better than in these latter days. Then the merchant and mechanic did not do business on the exact system that they do now; then competition was not as sharp, and the division of labor not as perfect. But while things have greatly changed with business men of all classes, the farmers, with few exceptions, are jogging on in the same old, well-beaten track their fathers trod. We have reference more to those farmers remote from large business centres, for those about the cities have caught much of the spirit of enterprise with which the air about them is filled. Merchants and other business men fail, it will be said, and the farmer very seldom. We admit it, but it is not because the former lack system or enterprise in their business, but often because of too much of the latter. The farmer seldom fails, and for the reason that he seldom gives notes at the bank that must be met on a certain day, and because he does without many things and contents himself to live poorly rather than to run in debt; or should he run into debt he holds on year after year, paying little by little, and hardly living in the meantime. We do not recommend the running into debt, far from it. The merchant, once a year, takes an account of stock to see what amount he has invested in goods on hand. The farmer seldom does this. The business man keeps his books with great correctness, so that he is able at a glance to tell the indebtedness of his neighbor. The farmer often trusts to memory, or a score chalked down on the back door, or if he keeps books at all, does it so imperfectly that he can hardly tell himself, after the matter has got cold, how he stands with those with whom he has dealings. The business man makes out his bills and settles, if possible, with all his customers once a month or once a quarter, and never lets the account run over a year. The farmer will let his accounts run on often year after year, until the transactions have gone from the memory, and with the very imperfect book-keeping there is room for disputes and trouble, and these often arise among those who do their business in this slipshod way. We need not go on with our comparisons, for all familiar with the farmers in the country will acknowledge the truth of our remarks. Of course there are exceptions in all classes. Many farmers complain that their lot is a hard one; that they get few of the comforts and none of the luxuries of life; and this is true of some; but we believe it is their own fault. In some cases it may not be, but if they would follow the example of their more wide-awake neighbors who are engaged in other callings, we think they would have less reason to complain. Let the farmer employ his capital on his farm, and that to the very best advantage; not when a hundred dollars has been saved by self-denial put it into some moneyed institution, or, what is far worse, give it to some unprincipled speculator for silver, copper or other worthless stock because he tells great falsehoods; but let it be laid out in the purchase of manure; of an animal of some improved breed; for a labor-saving machine, or in some other way that will in the end give a liberal return and at the same time perhaps greatly improve the farm. Let the farmer reduce his business to a system; keep his books carefully, showing at all times both debit and credit; take an account of stock certainly once a year, and see if he is making or losing money; look over his herd and see if it is better or worse than that of the year previous; look over his farm to see if it has, on the whole, improved under the past year's management; see what crops have paid the best during the past year, or five years; see if the tools are more or less valuable; determine as nearly as possible how much, if anything, has been saved by using machinery, and how still further improvements may be made. Let him consider the nature of his soil, and what crops have paid the best, and what are best adapted to his land; what fertilizers are best suited to such crops, and how they can be most cheaply obtained; and so on through the many things that will suggest themselves to every one who will take the time to think on the subject.

It should be one of the highest aims of every farmer, if he has children, to give them a good education, that they may be fitted for usefulness in society, and that they may be successful in whatever occupation they may en-

gage. The sons should be made to feel that farming is one of the most honorable of callings, and that if they would adopt a business that is safe and sure to give fair returns for labor bestowed, one in a great measure free from harassing cares, they should remain upon the farm and seek to magnify their calling, to improve upon the methods pursued by their fathers, and, in short, seek to make the occupation what it deserves to be—among the best and most desirable. We believe the agricultural colleges that have been established in several of the States are doing much to educate farmers' sons, who will go out into the community to exert an influence for good. If by any means young men can be made to feel that farming is just as respectable as any other business, and will at the same time afford a good living, we shall see fewer young men flocking to the cities to become bar-tenders, horse-car drivers and conductors, and in many instances loafers, or worse; fewer farms in good old New England will be found growing up to wood again where once were fields waving with rich and golden harvests; fewer old homesteads made desolate by the departure of all the young of both sexes who have gone to seek that which they failed to find, but should have found at home; fewer non-producers and consumers and many more who year after year will help to develop the resources of field and forest, thus adding to the material wealth and prosperity of the nation. May we not hope that the sensible, substantial farmers of our land will give this important subject the attention it deserves, and that the tide of young men and women setting toward the cities may be turned back and made useful on the farm?—*Walchman and Reflector.*

### Obituaries.

Mrs. ELIZABETH SIMMONS died at the residence of her son-in-law, Benjamin F. Whittemore, in Newtonville, Mass., Jan. 28, 1871, at the great age of 96 years and nearly 3 months, having been born in Dedham, in this State, then province, Nov. 5, 1774. The parents were Capt. George Gould and Rachel Dwight Gould.

Mrs. Simmons was a remarkably intelligent, earnest, efficient Christian, in the active period of her life. During the last few years, owing to a severe sickness, she was subject, at times, to great depression of spirits—only, perhaps, an intensified form of her natural self-depreciation. Though upright and consistent in her whole Christian course, she ever cherished the largest hope for others, while distrustful of her own state of grace. And yet so strong was her faith in the Redeemer, in His love and power, so earnest, so devout and buoyant was her spirit, that her songs, her prayers, and her Christian testimony always seemed the outflow of Divine influence upon her heart. Under the pressure of late infirmities, she manifested, nevertheless, the same constancy of faith and love which characterized the uniform tenor of her active life.

Her religious course, began, probably, when she was 18 or 19 years old, when, during a short residence in Boston, she found her way to an "upper room" in a private house on what was then Ship Street, or Ann, now North Street, where the Methodist ministers were accustomed to preach previous to the erection of the first Methodist chapel at the North End.\* Miss Gould, at these meetings, was deeply awakened to a sense of her condition as a sinner, and led to seek the Saviour. She joined the Methodist Society, which then did not number over forty members. The certificate of her membership in Boston at this time, still extant, bears the date of April 8, 1794. In a subsequent devoted life of nearly eighty years, she gave ample evidence of the genuineness and thoroughness of her Christian experience. Existing tokens, in her own hand-writing, show the sweetness, depth, and power of her consecration.

In the very early part of this century, Miss Gould was employed as teacher of a district school in her native town. While considered eminently qualified and successful, she, nevertheless, gave great offense to some citizens by persisting to open her school with prayer. So strong was the opposition, that she was obliged to quit the school, rather than discontinue her practice. It is evident, from scraps of diary which she has left, that she felt the tenderest interest for the spiritual welfare of her scholars. The school not prospering well under a prayerless teacher, she was invited to return. This she declined doing, unless she should be untrammelled in her conscientious discharge of duty. Assured of entire freedom in this respect, she was reinstated, and resumed the practice of daily prayer.

As far as now known, she must have the credit of opening the first Sabbath-school in New England before the system was regularly introduced. These schools were established, or rather begun, in this country, in 1790, by Rev. Francis Asbury, first American Bishop of the Methodist Episcopal Church. They were organized in New York in 1816, and in New England in the year 1814-15. But very near the beginning of the 19th century, Miss Gould collected some children of her native place together on the Sabbath for religious instruction. This we learn from her own testimony, in the following manner: In the year 1837 a Methodist Sabbath-school Convention was held in Boston, composed of male and female teachers. During the discussions this godly woman, then in the 63d year of her age, arose and said that she had been connected with Sabbath-schools, either as teacher or scholar, for thirty-six years; and, deprecating the apathy of the Church in respect to this Christian agency, she advocated its usefulness with such zeal, energy, and devotion, as inspired the Convention with renewed ardor. Her early efforts in this cause are a pleasing family tradition. She did not cease to labor in the Sabbath-school when greater responsibilities and

cares pressed upon her, nor, indeed, till the infirmities of very advanced age prevented.

Her talent and piety were both cause and result of wide and vigorous development. This is seen by another incident. Deeply impressed with the prevailing spiritual dearth and opposition to Christianity in her neighborhood, she resolved on a bold, unprecedented movement. She opened her school-room for public Sabbath services, and conducted those services herself, including the preaching of the Gospel. In her ability for public prayer and exhortation, few if any men could surpass her. The result of her labors was a religious awakening, and among those converted were seven young men, who had been most bitter and violent in their opposition to her prayers in school.

In view of her piety and ability, it is not surprising that she should feel drawn to a missionary life. When Dr. Judson was sent to India, she offered herself for the foreign field, and was refused only because at that time no unmarried females were employed.

In the year 1813, Miss Gould was married to Benjamin Simmons, surviving him as widow about forty years. He resided in Dorchester, near Milton Mills, whither, of course, she removed upon her marriage. He a Baptist, and she a Methodist, they attended the Congregational Church of Dr. Codman, being the only church within a mile of their residence. Two years later, in the summer of 1815, my parents removed from Boston, and were providentially led to settle as her next door neighbor. With great delight she hailed them as members of the sect then "everywhere spoken against." It was not long before a class-meeting was started in my father's house, which she attended, as also some neighbors who were not Methodists. The parlor becoming too small, resort was had to a large middle room in the house, where a prayer-meeting was instituted. This becoming crowded, other rooms were opened. In that time and place, the chief reliance for social prayer and exhortation was upon "the women that resorted thither," and this devoted woman "labored much in the Lord," and "helped them much which had believed through grace." She was "a succorer of many and of myself also," in the search after Jesus and His salvation. No doubt the prayers of these sainted women contributed effectually to the gracious awakenings which occurred under the subsequent faithful labors of the zealous itinerants who made our house their home and preaching-place. How well are her prayers remembered, so intelligent, fervent, and effectual in pleading with God, her Heavenly Father, as with a near and powerful friend! What convincing and persuasive exhortations fell from her lips!

Those were heroic days of Methodism in Dorchester. Women, as well as men, were hooted at, mocked and pelted in the street; offensive odors scattered upon the floors of rooms where meetings were held; chapel windows broke in with clubs and stones; congregations disturbed with filthy missiles, and by hideous noises within and without the house. These signs betokened that the devil was not dead, nor ceased to have champions of "the baser sort." But these godly women faced reproach and persecution unflinchingly, quite equaling their brethren in their "zeal for the Lord of Hosts." They lived to witness the triumph of the cause of Christ, and the conversion of a few of these persecutors, though the larger number of such persecutors were hurried to premature graves by the mysterious providence of God.

Mrs. Simmons was catholic, hopeful, and genial in her intercourse with Christians of all sects and denominations who made vital godliness the essential of Christian character. With all who held Christ as their Head and Lord, and "called upon Him out of a pure heart," she was in earnest sympathy. Hence maternal associations and union prayer-meetings, composed of Christians of various denominations, were to her delightful fields of labor. Everywhere, and at all times, she made religion prominent and paramount. Few, whether saint or sinner, could leave her presence without some penetrating word of conviction, counsel, or encouragement.

In 1840, nine years after her husband's death, she went to reside with her daughter, Mrs. Whittemore, in Boston, in whose family she continued when they removed to Newton in 1859. In Boston she soon became well known to the Methodist Church in North Bennett Street, subsequently removed to Hanover Street. In the family and social circle, in the class and prayer-room, she exhibited the same love for souls, the same buoyant hope, triumphant faith, and joyous spirit of praise which had ever characterized her religious exercises. Tender, kind, and affectionate in her intercourse with all, seeking to benefit her neighbors and friends, aiding the sick and miserable, she won the esteem and love of all who knew her. Her presence and influence were a benediction at home, as well as abroad. Severely strict and conscientious with herself, she, nevertheless, estimated her attainments in grace at the lowest measure, while she had great charity and confidence in the faith and piety of other Christians. Scrupulous in her observance of the Sabbath, and in her dress, spirit, and deportment, she was always ready to warn the impenitent, and to rebuke any and every form of sin. Her aspiration ever was to glorify God, and commend the Saviour to a dying world.

But her pure and noble life is closed. She rests at last, how peacefully! Founded upon the Rock of Ages, not even her self-distrust could shake her stability. And amid the gathering mists of life's evening, God did not forget nor forsake her. As earth receded, heaven appeared; and the shout of glory and song of praise, bursting from her lips in the last two or three weeks, attested the presence and power of her Redeemer. "Jesus, lover of my soul," was her favorite hymn, often repeated midst her infirmities, and sung at her funeral. The services, held at the residence of Mr. Whittemore, were performed, Jan. 31, by Rev. J. B. Clark, pastor of the Congregational Church in Newtonville, where Mr. Whittemore and family attended, and by the writer,

EDWARD OTHEMAN.

\* This chapel was begun in 1795, and dedicated by Rev. Geo. Pickering, May 15, 1796.



## The Secular World.

## REVIEW OF THE WEEK.

## DOMESTIC.

There has been very little worth recording in our political world during the past week. Legislation in the United States Congress seems to be done in the usual way. In the House on the 22d, in discussing the Deficiency Bill, General Farnsworth, on the appropriation for the Boston Post Office, accused General Butler of stealing. This, of course, called up the latter, but the wrangle was soon stopped by Mr. Dawes.

There has been a coal panic the past week. In New York some small lots sold as high as \$28 a ton. It didn't go above \$17 during the war.

On the 24th, the Maine legislature passed the new Apportionment Bill.

The House of Correction, South Boston, was destroyed by fire on the night of the 24th.

The weather has been unusually mild and temperate. The ice and snow have pretty nearly all disappeared.

The English Commissioners have arrived, with the exception of Sir Stafford Northcote, now on his way. Nothing will be done till he arrives, except to organize.

## FRANCE.

As we anticipated, the amnesty was the dove and olive branch betokening the end of the deluge of blood. Thank God, peace has been declared. The treaty was signed at Versailles on the 24th, by Thiers and Bismarck. France pays to Germany three hundred and twenty millions of thalers. Alsace and Lorraine, including the cities of Metz and Nancy, are ceded to the Germans. The German army will not enter Paris in triumph, and the Emperor William left for Berlin on Monday.

The new Republican Government of France has been recognized by Austria, England, Italy, and the United States. The officers of the present government are as follows:—

Chief of the Executive, M. Thiers.  
President of the Council—M. Buffet.  
Minister of War—M. Le Flo.  
Minister of Public Works—M. De Larocq.

Minister of Instruction—M. Jules Simon.  
Minister of Commerce—M. Lambrecht.  
Minister of Foreign Affairs—M. Jules Favre.

Minister of the Interior—M. Picard.  
Minister of Justice—M. Dufaure.  
Minister of Marine—M. Jaugerry.

*Le Peuple Francaise* says that the pretensions put forward by the Duc d'Aumale and the Prince de Joinville have created an estrangement between them and the Comte de Paris, the sole rightful claimant of the throne of France, and this may lead to a rupture unless powerful influences are exerted to prevent it.

The conditions which have been accepted by the commissioners are the cession of Alsace and Metz, the payment of five millions of francs, a portion of French territory to remain in possession of the Germans until the conditions are fulfilled, and the Germans to enter Paris. The Prussians continue to levy contributions in the departments, and imprison the authorities who refuse to pay them.

## GREAT BRITAIN.

Disraeli in the House of Commons assailed the Government on its foreign policy, which Gladstone as energetically defended.

The Duke de Broglie presented his credentials to the Queen on Saturday as the Ambassador of France. Signor Del Faco has been appointed minister of Justice in the Italian cabinet.

A terrible colliery explosion occurred on Saturday in South Wales. Fifty dead bodies have already been taken from the mine.

The opening of the German parliament is put off until March 16.

## SAN DOMINGO.

It was feared that the Tennessee which took out the Commissioners to San Domingo had met with some misfortune; but she arrived, after some delay, safely last week. The Republicans are strongly opposed to annexation; but some of the citizens of San Domingo city, on Feb. 9, serenaded Dr. Howe, which drew from him the following speech:—

"People too often overlook or forget the good things they have, and think only of their sufferings and wants. Since I have been here the people have been talking to me about the disadvantages under which they labor; of the convulsions, and civil wars, and oppressions, and all that. There is another side of the picture. I find myself in danger of having my reason carried away by my senses. All my senses are, as it were, subjugated by my surroundings. I find the most beautiful island I have ever seen. The balmy atmosphere, and the mild and even temperature,—everything addresses it to my sense of *bien etre*. My eyes are dazzled by the beauty of the enchanting scenery; my sense of taste is gratified by the luscious and abundant fruits that are everywhere around us; and now comes your music, and so charms away my senses of hearing, that I find my senses enticed and carried away in your favor. And although I may not say what I shall advise my countrymen to do on the subject of annexing the Dominican Republic, I feel strongly inclined to annex myself and my family to this beautiful island."

## NEWS NOTES.

Baron Lisgar, Governor-general of Canada, has been appointed Lord-lieutenant of Ireland. — A crowded meeting was held in London on Thursday evening in favor of the disestablishment of the Church of England. — The small pox is still increasing at Liverpool. — The King of Wurtemberg has gone to Versailles. — General Sheridan is in Bordeaux. — The internal revenue receipts, from July 1 to February 24, were \$100,278,251 — \$8,916,139 less than the same time last year.

## GOSSIPGRAPHS.

— On the average, throughout the year, one railroad train per minute leaves London. That would be 525,600 trains in the year.

— A Parisian journalist says that Adolphe Thiers can deliver a speech in the best French, with the worst voice and manner of any public man in the country.

— Prof. Seeley is about to write a volume on Sir Thomas Moore and his times.

— About \$15,000,000 worth of artificial flowers are used annually in America. They are chiefly made in France.

— For Coughs and Throat Disorders, use "Brown's Bronchial Troches," having proved their efficiency by a test of many years.

"I have never changed my mind respecting them from the first, excepting to think yet better of that which I began thinking well of." — REV. H. W. BEECHER.

Burnett's Kalliston is the best cosmetic.

Whitcomb's Asthma remedy — sure cure.  
Feb. 2, 26t sow.

WEAK LUNGS can be greatly strengthened by the use of WHITE PINE COMPOUND. It is the great remedy for ALL Pulmonary Complaints and Kidney Troubles.

## NUMEROUS CASES

Of Pimples on the Face have been treated with POLAND'S HUMOR DOCTOR to the entire eradication of them. Without entering into too much detail, it is safe to say that the "Humor Doctor" is a most wonderful specific for Humors of every description, abundant proof to this effect being at hand to sustain the statement. It is compounded of roots and herbs, and is therefore purely vegetable.

ENGLISH CARPETS ORDERED BY CABLE.—The New England Carpet Company have placed several invoices in the market at low prices. See their advertisement.

## Money Letters Received to Feb. 24.

J. W. Adams, N. D. Adams, J. Q. Adams; Jared Benham, John H. Bennett, Eli Barrett, P. Barton, E. Butler, M. T. Buxton, W. B. Bartlett, S. H. Beale, E. B. Bradford, G. S. Barnes; J. C. W. Cox, C. A. Cressey, J. M. Clemence, E. F. Clark, P. Crandon, Z. Crowell, L. P. Casey, C. H. Chase; Geo. W. Day, I. Downing, L. Deane, D. S. Dexter, D. De Vane; W. K. J. Fawcett, O. H. Fernald, L. Foster, S. A. Fuller, L. P. French, H. F. Forrest; D. Godfrey, H. C. Glover;

J. Hawks, W. E. Henry, J. E. Hawkins, L. L. Hancock, L. L. Hamilton, C. Hammond, W. P. Hyde, J. Holmes, W. A. Hobbs, D. Hobart; N. P. Judson; J. G. Little, W. H. Libbie, Wm. Livesey; E. C. Mallett, C. W. Morse, J. H. Mason, J. O. Munson, H. Moulton, J. A. Morelen, R. Mitchell; O. Nickerson, S. H. Noon, Chas. Newell, J. Noyes; M. Palmer, W. B. Palmer; D. B. Randall, Daniel Richards, A. B. Russell, H. C. Raddin, M. Raymond, John Rice; S. Stevens, O. W. Scott, D. D. Starrett, C. E. Springer, A. Sisson, E. Sanderson, S. P. Snow, J. A. Strout, H. M. Stevens; J. S. Thomas; E. L. Underwood; Geo. Whitaker, L. D. Wardwell, W. Wilkie, S. F. Wetherbee, G. G. Winslow, J. S. Welch, A. Wilson.

## Methodist Book Depository.

Money Letters Received from Feb. 15 to Feb. 25.  
C. W. Austin, W. H. Adams, C. F. Allen, E. P. Adams; D. M. Brumagim, N. M. Bailey, H. W. Bolton; A. Chase, P. Crandon, J. Currier, W. H. Clogston; P. S. Dwyer; J. French, C. H. Fernald, G. E. Fuller; J. E. Hawkins, W. P. Hyde, C. W. Hill, M. Hubbard; C. A. King; H. M. Loring; A. S. Mathewson; G. C. Noyes; E. C. Pingree; R. G. Reed, S. Banks, A. B. Remington; J. F. Sheffield, C. H. Stevens, A. F. Swift, Geo. W. Smith; E. A. Tupper, Wm. Turkington, J. G. Tebbetts; W. Underwood; D. F. Wolcott, A. W. Waterhouse, J. F. Woods, C. C. Watson, A. Yates.  
J. P. MAGEE, Agent, 36 Bromfield St., Boston.

## Commercial.

## BOSTON MARKET.

## WHOLESALE PRICES.

February 25, 1871.

GOLD.—114½ to 114¾.  
FLOUR.—Superfine, \$6.00 to 6.50; extra, \$7.00 to \$8.00; Michigan, \$7.00 to \$8.25; St. Louis, \$7.50 to \$10.25.  
MIXED NEW CORN.—85 to 86c; Mixed Yellow, 85 to 86c.  
OATS.—65 to 75c.  
RYE.—\$1.15 to 1.30 per bushel; Shorts, \$28.00 to 35.00 per ton.  
SEED.—Timothy, Herds' Grass, \$6.50 to 6.75; Red Top, \$4.50 to 5.00 per sack; R. I. Bent, \$2.50 per bushel; Clover, 11½c. per lb.  
APPLES.—\$3.50 to 4.50 per bbl.  
PORK.—\$25.00 to 26.00; Lard, 13¼ to 14c.; Hams 15 to 16c.  
BUTTER.—30 to 35c.; Prime, 40c.  
CHEESE.—Factory, 14 to 15c.; Dairy, 8 to 10c.  
EGGS.—22 cents.  
DRIED APPLES.—6 to 9c. per lb.  
HAY.—\$19.00 to 25.00 per ton by cargo; \$24.00 to 27.00 per ton, by car load.  
SWEET POTATOES.—\$4.50 to 5.00 per bbl.  
POTATOES.—\$3.50 per bbl.  
BEANS.—Extra Pea, \$5.00; medium, \$2.00 to 2.25; common, \$1.50 to 1.75.  
LEMONS.—\$5.00 per box.  
ORANGES.—\$3.00 to 3.50 per box.  
MARBOW SQUASH.—\$4.50 per cwt.; Hubbard, do., \$5.50 per cwt.  
ONIONS.—\$6.00 per bbl.  
BEETS.—\$2.00 per bushel.  
TURNIPS.—\$2.25 to 2.75 per bbl.  
CABBAGES.—\$4.00 per barrel.  
CARRIAGES.—\$15.00 to \$16 per barrel.  
REMARKS.—The Flour Market is without improvement, with limited sales and quiet demand. Seeds unchanged, with a gradual easier demand. Pork, Lard, and Hams remain the same. Butter trade quiet. Eggs, without change. Extra Pea Beans, 25 cents higher.

## The Markets.

## BRIGHTON CATTLE MARKET.

For the week ending Wednesday, Feb. 22.

Weekly receipts of Cattle, Sheep, and Swine, carefully prepared for the current week:—  
Cattle, 1,462; Sheep and Lambs, 5,486; Swine, 5,590; number of Western Cattle, 1,122; Eastern Cattle, 30; Working Oxen and Northern Cattle, 250. Cattle left over from last week.

PRICES. Beef Cattle—Extra, \$12.50 to 13.00; first quality, \$10.75 to 11.25; second quality, \$10 to 10.50; third quality, \$9.50 to 9.75; poorer grades, \$9.00 to 9.50 per 100 pounds (the total weight of Hides, Tallow, and Dressed Beef). Many of the Cattle are sold by the pound, live weight.

Brighton Hides—8 to 10c. per lb.  
Brighton Tallow—6 to 6½c. per lb.  
Country Skins—c. to c. each.  
Hides—7½ to 8c. per lb. for country.  
Tallow—6 to 6½c. per lb. for country.  
Lamb Skins—\$1.25 to 1.75 each.  
Wool Skins—\$1.50 to 2.00 per skin.  
Sheep Skins—\$1.25 to 1.75 each.  
Calf Skins—16 to 18c. per lb.

Sheep and Lambs. From the West there were not quite so many this week as there were last. Sheep cost from one quarter to one half a cent per pound higher at Albany. Nearly all were owned by Butchers or taken from the care at a commission. We quote extra and select lots, \$4.50 to 5.00 per head; ordinary, \$2.00 to 4.00 per head, or from 8½ cents to 9½ cents per pound. Swine. Store Pigs, wholesale, — to — cents per pound; retail, — to — cents per pound. Spring Pigs, wholesale, — to — cents per pound; retail, — to — cents per pound. Coarse Shoats, — to — cents per pound. Fat Hogs—5,500 at Market. Prices, 8½ to 9½ cents per pound. There are no Store Pigs in Market. The trade for Northern Sheep was dull, and many of them were taken by the butchers to kill and slaughter for the drovers.

REMARKS.—The trade this week has not been so active as it was last. There were more Cattle in Market from the North. From Maine there were but a few. Prices have fallen off from one quarter to three quarters of a cent per pound from our last quotations. Twelve cents per pound was the highest price obtained for any large lots, and we do not think that there were many small lots sold at higher prices. The quality of the Cattle were full as good as those of last week's supply. There has not been any trade in the Working Oxen line, there being nothing offered for sale in Market but Beeves.

## Business Notices.

CHAMPTON BROTHERS Imperial Laundry Soap contains a large percentage of vegetable oil, is warranted fully equal to the best imported Castile soap, and at the same time possesses all the washing and cleansing properties of the celebrated French and German laundry soaps. Housekeepers will do well to call for it. If your grocer does not keep it, send your order direct to the manufactory, 2, 4, 6, and 10 Butters Place, and 35 and 37 Jefferson Street. Office, 35 Front street, N. Y. Dec. 21, 69.

FOR MOLE, PATCHES, FRECKLES, AND TAN, Use Perry's Mole and Freckle Lotion. It is the only reliable and harmless Remedy known for removing Brown discoloration. Sold by Druggists everywhere. Depot, 40 Bond St., N. Y.

## PIMPLES ON THE FACE.

For Comedones, Black-worms, Grubs, or Pimples Eruptions, and blotched disfigurements on the Face, use Perry's Comedone and Pimple Remedy. It is invaluable to the afflicted. Prepared only by Dr. B. C. Perry, Dermatologist, 40 Bond St., N. Y. Sold by Druggists everywhere. Mar. 2, 1870.

CARPETS ORDERED BY CABLE.—Four invoices English Tapestries for \$1.12½. Also, 300 rolls all wool American Ingrains, at 75 cts. Also, several invoices Dundee and 3-plys, for 37½ to 50 cents. Also, the entire product of an oil-cloth factory—the best American productions from 37½ to 75 cts. per yard. These invoices of Carpets are all under the market value, and worthy the attention of purchasers. NEW ENGLAND CARPET CO. At our New Warehouse, 75, 78, 80 and 82 Friend St., Boston. Mar. 2, 1871.

THE CURRENT OF TRADE is sure to flow to that house which sells at the lowest price. Ten thousand yards English Tapestries will be cut up for our customers at \$1.12½ per yard. Our customers will find our departments for fine goods very complete, comprising the newest and most desirable styles of foreign as well as home manufacture.

JOHN J. FRASLEY & CO., Feb. 15, 1871. 47 Washington Street, Boston.

AN EXCELLENT CARPET FOR LITTLE MONEY.—The rush for these Carpets at 37½ cents per yard, full yard wide, still continues at J. J. FRASLEY & Co., 47 Washington Street, Boston. No one should lose the opportunity to secure a good carpet at a low price.

JOHN J. FRASLEY & CO., Carpet dealers, 47 Washington St., Boston, are raising quite a sensation by reselling a Carpet at 37½ cents per yard, full yard wide. Feb. 16 1871.

STAINED AND CUT GLASS. J. M. COOK, 137, 139, and 140 Congress Street, Boston, Mass. Manufacturer of stained, Cut, Enamelled, Flock, and Embossed Glass of all kinds. Attention given to getting up Church Windows in all styles. Jan. 4, 71/anno

## Church Register.

WOMAN'S FOREIGN MISSIONARY SOCIETY.—The Annual Meeting of the Woman's Foreign Missionary Society will be held Thursday, March 9, in Bromfield Street Church, Boston.

There will be two sessions. The forenoon commencing at 10½ o'clock, the afternoon at 2½, at which time Mrs. Whittemeyer will make an address. Interesting exercises are expected through the day.

Ladies who could not gain admittance to the last Quarterly Meeting for want of room, will please take notice that more ample accommodations have been procured. It is hoped that all parts of New England will be represented at this, the second anniversary of the birth of our Society.

L. H. DAGGETT, Rec. Sec.

THE FIFTH ANNUAL MEETING OF THE BOSTON YOUNG WOMEN'S CHRISTIAN ASSOCIATION will be held on Monday, March 5, at 11 o'clock A. M., at the Home of the Association, No. 27 Beach Street. All members and ladies interested are invited to be present.

THE ANNUAL MEETING OF THE BOSTON SUNDAY-SCHOOL AND MISSIONARY SOCIETY of the M. E. Church will be held in Bromfield St. Church, Monday evening, March 6, at 7½ o'clock, for the election of officers, and to hear reports of the Missionary and Treasurer. Addresses will also be delivered by Rev. Drs. Clark, Hare, and others. All interested in City Mission work are invited to be present. J. A. AMES, Secretary.

Those members of the Providence Annual Conference who do not expect to attend its next session, will please inform the undersigned immediately. N. G. LIPPITT, Norwich, Ct.

CHAIRMEN OF COMMITTEES, ordered to be published in THE HERALD by the East Maine Conference, 1871:—

Education, C. F. Allen; Stewards, J. N. Marsh; Claims and Claimants, S. C. Elliott; Bible Cause, Wm. T. Jewell; Leaving the Ministry, C. A. Plumer; Tract Cause, J. W. Day; Benevolent Operations, A. Prince; State of our Country, L. D. Wardwell; Temperance, A. S. Townsend; Sunday-schools, W. W. Marsh; Statistics, G. G. Winslow; Publication of Minutes, W. S. McKellar; Memoirs, A. Church; Church Extension, Wm. L. Brown; State of the Work in our Conference, S. H. Beale; Use of Tobacco, G. Palmer; Freedmen's Aid Society, L. H. Beale; Church Periodicals, J. A. Morelen; Observance of Sabbath, S. Wentworth; Marriage and Divorce, L. L. Hancock.

E. A. HELMERSHAUSEN, G. PRATT, C. B. DUNK.

CHURCH AID SOCIETY OF THE NEW ENGLAND CONFERENCE.—The Board of Managers of this Society will hold their last meeting previous to the session of the Conference, on Wednesday, March 15, at 2 o'clock P. M., in the Wesleyan Association Committee Room, 36 Bromfield Street, Boston.

The agents or preachers employed during any part of the present Conference year in collecting money for churches in Russell, South Hadley Falls, Worcester Webster Square, graniteville, Bay View, Stoneham, Reading, North Andover, and Newburyport, are hereby requested to present their reports in writing at the above-named meeting.

All applications for aid to churches the coming year will be considered and definitively acted upon at this meeting, pursuant to the recommendation adopted at the last session of the Conference. (See Minutes.) Such applications must be made in writing, fully representing each case and claim for aid.

The following members are specially requested to attend:—

MANAGERS, Ministers—Gilbert Haven, J. M. Bailey, W. R. Clark, C. N. Smith, D. Sherman, R. W. Allen, C. L. McCurdy, D. K. Merrill.

Laymen—Jacob Sleeper, E. F. Porter, J. P. Magee, Piny Nickerson, M. S. Rice, L. J. Davis, H. E. Dunn, T. P. Richardson, O. T. Taylor, Edwin Ray, Richard Beeching, Thomas H. Kneil.

CORRESPONDING MEMBERS.—The Presiding Elders, with two laymen from each District: L. H. Taylor, of Springfield; H. D. Bush, of Westfield; F. A. Clapp, of Worcester; L. M. Gilbert, of Warren; Wm. C. Child, of Medford; Harrison Newhall, of Lynn; Isaac B. Mills, of Boston; W. F. Claffin, of Hopkinton.

BOSTON THEOLOGICAL SEMINARY.—The following donations to our Seminary, recently received, are hereby thankfully acknowledged:—

1. From ladies of the Harvard Street Methodist Episcopal Church, Cambridgeport, 15 yards of table linen, and one dozen kitchen towels.

2. From Mrs. Dr. Russell, of Grace Church, one dozen linen towels.

W. F. WARREN.



SEAVEY, FOSTER, & BOWMAN,  
42 Summer Street, Boston.

Constantly in store, the LARGEST STOCK of  
the most complete assortment of all kinds of Twist  
Silks TO BE FOUND IN THE COUNTRY.

Feb. 2, 201 261 eow